APPENDIX

TO THE

NINTH VOLUME

OF

THE THIRD SERIES

OF THE

CRITICAL REVIEW.

VOL. IX. *No. V.*

ART. I.—*Voyages en Italie, &c.*

Travels in Italy and Sicily, made in 1801 *and* 1802. *By M. Creuzé de Lesser, Member of the Legislative Body.* 8vo. Paris. 1806. Imported by De Conchy.

M. CREUZÉ de Lesser is one of the truest Frenchmen that we have met with for a very long time. He affords a happy specimen of complete nationality, and enjoys himself in the confident conviction that his nation is the first nation, and his country the finest country in the universe. Instead of going abroad to get rid of those vulgar prejudices which disgrace men of better education, he actually seems to have travelled for little other purpose than to find food for his wretched conceit, to abuse every thing not French, and to vent his spite against the English name, which he hates with a cordial detestation. But there is amusement in the contemplation of such perversity, and if we cannot find occasion for many feelings of admiration in the perusal of his work, we can at least indulge ourselves in that species of pleasure, which arises from the observation of inferiority and absurdity in others.

M. Creuzé enters Italy by the route of Savoy and Piedmont, which he congratulates on their good fortune in being united to the destinies of the French nation. There appears more of pity than admiration in the account given of these two countries. The author affects to be grievously disappointed at the celebrated prospect of Italy from the Piedmontese side of the Alps, and assures his reader that, if it were the fashion, he might enjoy the same pleasure at the view of France from the other side. 'This,' says M. de

Lesser, 'is a very hazardous assertion: all books agree in condemning me: it is only from the eyes that I must receive my acquittal.'

Having thus vindicated the superiority, or at least the equality, of the natural beauties of his own country, he proceeds to discharge his wrath at the manners and customs of Italy: like a true Frenchman, his attention is arrested by the sudden disappearance of the female sex from the domestic offices of the inns.

'But what first strikes the traveller in these countries, is the disappearance of the women. In place of the *filles d'auberge*, sometimes handsome, always obliging, who are met with throughout France, one is attended by dirty men, whose laziness yet exceeds their awkwardness. Even the French vivacity is unable to stimulate them to activity. They cry out to you *subito*, and that word makes those tremble, who know that their *immediately* means *in an hour*. They are never in a hurry to do any thing but to ask for their gratuity, which they solicit with a fatiguing avidity. Our *something for the girl* is much less solicited, and yet granted much more willingly. But there is room to hope that the Piedmontese, in consequence of their *re-union* with our provinces, will adopt our usages, and by doing so they will in some respects be gainers.'

There is something not a little amusing in this Frenchman's national conceit. He is perhaps too modest or too prudent to extol himself with direct praise. He knows that the world would deride his individual pretensions, and he clothes his prurient vanity with a fair cover of patriotism, and ample professions of public spirit. The *re-union* of Piedmont with France is a happy idea, and we almost wonder that he has praised so sparingly a country which has had the inestimable honour of being united to the great nation. To Turin, however, he allows some merit, but he is unable to say even a few words in its favour without lugging in Paris to eclipse it by its metropolitan splendour. The avenues to Turin are pronounced good, but not comparable to most of those to Paris; and if the former city attracts the eye by the beauty and magnificence of its streets and edifices, 'its shops, at least, do not approach to the elegance of those of the latter.' The fortifications of Turin, it appears, have been rased, and our author asserts, what is very probable, that the city has at least gained in beauty by the alteration. The capital of Piedmont, it seems, is rather too regular for the taste of this traveller, and he assures us with the pertness of coxcombical ignorance, that 'he is far from desiring that the streets of a town should be traced out like the *walks of an English garden*.' M. de Lesser reminds us of a *wise* gentleman, who was once requested to explain something to another, and re-

plied, 'Really I do not understand it very well myself, but I'll try if I cannot hammer it into you.'

Our author at last descends from the heights and enters the Milanese, which he regards as the finest part of Italy, and the best watered country in the world, though he takes care to prevent our admiration of this latter circumstance from proceeding too far, by alluding to the frequent inundations which copious rains occasion, and the distress and inconvenience resulting therefrom. He calls his reader's attention also to remark, that when he has spoken of the charms of Italy he meant only the charms of the country, comparable in its sort to those of the banks of the Rhone, of the Garonne, of the Saone, and *almost* of the Loire. But the travelling, he assures us, is bad, the inns execrable, and the cookery disgusting to a *Frenchman*: at all seasons it is, according to him, difficult to sleep comfortably in Italy, and in summer impossible, from certain living causes easy to divine. Milan itself is passed over in terms of moderate praise, a favour which it seems to owe principally to the crowd of French who there enjoy their Italian supremacy. From Milan we are led to Lodi, to contemplate the bridge where Buonaparte passed, concerning which the following observations occur:

'I contemplated with emotion this theatre of one of our most brilliant victories. I fixed my eyes on this bridge so fragile, which is yet become immortal. I cast my looks on this water so pure, and a little while ago so bloody; on this plain so tranquil and lately so tumultuous; when I observed an old soldier approach the bridge, whom by his dress, and even by his air, I recognized for an Austrian, doubtless on his return to his own country. He measured with his eyes this bridge so narrow and so long, and he exclaimed loud enough to be heard, "No it cannot be, it cannot be!" He turned towards me. Without doubt in spite of my efforts he found in my looks something too much of the Frenchman. (We should suppose that that would not be difficult to do.) He said nothing to me: he called a peasant who was passing near, and questioned him on the details of that memorable day. The Italian was sufficiently disposed to make the recital. The old warrior listened with a restless interest. I beheld him become animated, forget his staff, and hold up his picturesque head at the recital of the exploits of his countrymen, waiting the attack of the French, sustaining their formidable shock, and succeeding in repulsing them several times: but when the Italian painted the general, with the colours in his hand, showing the road of victory and of death; when he described the French grenadiers rushing after his steps in the midst of a cloud of balls and fire, and storming at last at the price of their blood these *impregnable* redoubts, then the old son of Germany sunk forward again upon his staff, and withdrew in silence.'

If this description is not without its merit, it at least pursues the same train of ridiculous nationality; and the idea of taking the impregnable batteries, could have entered the brain of none but an Irishman or a Frenchman. The blundering of the former has not perhaps been satisfactorily accounted for, but that of the latter is the pure essence of conceit. As to the battle of Lodi, if the Austrians had been commanded after it by an officer of equal talents with Buonaparte, or even considerably inferior, we believe the future emperor might have exclaimed with Pyrrhus, 'Another such victory and I am undone.'

The next place visited by M. de Lesser was Parma, which does not get out of his hands so well as Milan. In that town we are assured that there existed field-marshals without troops, bridges without rivers, coffee-rooms worse than hedge ale-houses, ugly women, and, what displeases our author greatly, parlours without pendulum clocks.

'For that matter,' continues M. de Lesser, 'the women are very little better in any part of Italy; and this is one point where I cannot coincide with the exaggerations of most travellers. But I shall at least agree with Montaigne, who wrote from Florence that Italy was the country where he had seen fewest handsome women. Without doubt, they are not very common in any country, and it has pleased heaven that their rarity should be one of their merits; but whatever may be said of it, they are a little too rare in Italy. Indeed, I have seen no women uglier than the Italians, unless I except the five hundred English women, who after the peace of Amiens came to Paris with so remarkable a confidence of inspiring us with admiration of their figures, and what is worse of their fashions. It is a new chapter to add to the falsehoods of travellers, who for an age past have entered into an agreement with the romance writers and with certain philosophers, to cry up to us the English women as the finest women, and the English men as the wisest men in the world. God knows how all has turned out that we adopted from these last. But as to the Englishmen, who have implicitly believed all that has been told them, it would be too much to undeceive them entirely. But I declare that since I have seen with my own eyes so great a number of all classes, I dare not any longer read a single English novel. I tremble lest the adorable Clarissa or the miraculous Amanda should have a complexion like plaster of Paris, dirty teeth, a stern look, a tall stature, a round back, and a monstrous foot. This portrait is directly the reverse of what has been formerly given of the English ladies, but it is not the less true. I appeal to all Paris, where the French politeness struggled to dissemble the effect which these strangers produced. I say nothing of their dress, which, as well as their air, is in every respect contrary to graceful, and of which the French women have been obliged to correct and in some measure create anew the little which they chose to adopt. As to their features, if I had need of authority to justify

my opinion in this respect, I would cite that of Winkelmann, which on this subject equals that of Montaigne. That German, who will not be denied to understand forms, judges those of England with a severity which Dupaty thinks exaggerated, but which at bottom is perfectly just.'

This criticism of English manners, taste, and beauty, must be a gratifying morsel to those of our country women, who, during the late peace, spent their time and their money in the vain attempt of captivating the hearts of Frenchmen. However even the folly of M. de Lesser, and very great folly it is, will not induce us to condemn the taste of his whole nation. It has ever been the fate of merit to experience detraction, and spots may be detected on the surface of the sun itself. But among what set of English-women M. de Lesser observed stern looks, dirty teeth, and round backs, we are at a loss to imagine. On some parts of his accusation we fear not to meet him, and we oppose to the plaster of Paris cheeks of the English women the red-lead visages of the French, blushing modesty to easy impudence, and domestic virtues to all other merits. In fact, when a man has once become accustomed to art, he is disgusted with the simplicity of nature, as the stomach habituated to the spicy seasonings of luxurious cookery, loaths the plain and healthy diet of the poor. We can understand and excuse such perversion of taste; but though we can understand, we can neither excuse nor suffer that perverse conceit, which thus blinds a man to his own deformity, and applies the powers of a magnifier to the imperfections of others.

A long chapter, written not of, but about Parma, is concluded with a paragraph characteristic of the author, who finds it impossible to allow merit to any people without first assuming a greater share for his own dear countrymen.

'The French education,' says he, 'is *certainly the best in the world*: but it must be confessed that the study of languages is its weak side. Nothing is more rare than a Frenchman or woman speaking more than two languages. Numbers of foreigners speak five or six. It is true that the greater part of them has not the merit, like Madame L. G., of conversing extremely agreeably in all these different idioms. Many learn only a few words, and some of them remind us of a facetious bishop of the north, who said of his own nation, with more sprightliness than justice, 'We speak all the languages of Europe, but we have not common sense in one.'

Parma is not quitted without some allusion to Bodoni the celebrated printer, whose impressions of valuable authors have gained so much reputation; but here again the endless eulogium of France is repeated, and the merits of Didot

are compared and preferred to those of the Italian. M. de Lesser proceeds on his journey, passing through Modena, Bologna, Florence, and some other towns, which however by some means or other, all agree in displeasing his fastidious taste. One is ugly, another has ill dressed women, and a third is inhabited by people who do not esteem the French with all that fervour which our author so imperiously demands. At last Sienna is allowed to be a little better, but the sentiments of admiration, which the surrounding country excited at first, were speedily extinguished by the fearful news of the assassination of a French courier. The very air of Tuscany felt cold to this inveterate lover of France, and its fair vallies are stigmatized as barren and ugly deserts. In the words of a poet whom we quote from memory, and perhaps inaccurately,

> Pale envy withers at another's joy,
> And hates the excellence it cannot reach.—

Having arrived in the ecclesiastical states, M. de Lesser's displeasure is, if possible, augmented. Indeed, he seems to have abandoned France with the express intention of vilifying the manners, the actions, and the territories of other nations. The following account is given of the dominions of the pope:

'What shall I say of the rest of the ecclesiastical state as far as Rome? Little cultivation, few men, women who disgrace that sweet name, a black and fertile soil, which seems every where to accuse the government which has permitted it to be covered with heath, some scattered ruins, vast thoughts which seize on your soul, the phantom of ancient Rome which presents itself to the imagination, and soon the dome of St. Peter's, which shews you from afar the most important of the works of modern Rome. At last we approach; we pass some ruined houses; we are in Rome. We cross a miserable little yellowish river; it is the Tiber.

'What genius and what exploits must have been necessary to enable the Romans to confer a reputation on the Tiber!'

Our author, however, entered Rome with the highest expectations; but disappointment, as usual, blasted his hopes, and he complains of meeting, instead of Cæsars and Cicero's, nothing but Italian signors. Such hopes, however, must meet disappointment; and he who expects great men and entire buildings in the ancient capital of the world, is more like an inhabitant of the Bicetre broken loose, than a sensible traveller. Rome, however, escapes for a little while, and M. de Lesser proceeds without delay to Naples and Sicily, the present scenes of more important events than he is likely to describe. We need hardly mention that Naples is found by our traveller greatly

inferior to the descriptions given of it by others. This book was composed for the precise purpose of decrying Italy, and we are eternally stunned at every turning with the repetition of his assurances that he has done his best to see things 'in a better, or at least in another light than his predecessors.' M. de Lesser is a devoted slave of the imperial Buonaparte, and breathes ever and anon his execration of the horrors of the French revolution. But lest even in blaming these excesses of every thing cruel and infamous, which have painted the French name to posterity in characters of blood, he should be thought by contrast to praise the Italians, he affirms that the Neapolitans, during their revolution of fifteen days, not only equalled the French in all their atrocities, but actually proceeded during three days to the length of selling human flesh in the markets.

Naples, however, does not long detain our traveller, and he proceeds in a wretched vessel, manned with stupid landsmen and an ignorant captain, to Palermo. By these means he is driven into a harbour called Milazzo, and obtains another opportunity of abusing the Neapolitans. At Milazzo he met with two English merchants, in company with whom he embarked in a boat for Palermo. These gentlemen displeased our author by their reserve, and gave rise to the following remarks:

'I shall have occasion a little further on to speak of the stiffness which appears in the character and manners of the English; but what strikes one yet more, is the continual sadness painted on their features. An Englishman who is really serious may be very gay for an Englishman. They seem all to be more or less relations of their countryman Young. They are not the less estimable in many respects, and if they have institutions which we should have done well to leave to themselves, they have also others much less boasted of and much better, which we might have borrowed from them with advantage. We should not have been the less gay for that, and perhaps they might have been still more melancholy.'

We profess ourselves totally at a loss to discover what institutions of our country have thus found favour in the eyes of this Frenchman. The sagacity of the reader may be more fortunate. However, the boat succeeded no better with M. de Lesser than the vessel, and he was obliged after all to proceed by land. On the road he congratulates himself upon the strength of their party, which freed them from the apprehension of assassins; and relates a moving story of eighty-three blind French soldiers from Egypt, who during the last war landed in Sicily and were murdered by the inhabitants. We applaud our author's humane sympathy, and

agree with him that war has no concern with blind men, any more than it has with ladies on their travels, or ambassadors on their road home, who have trusted to the ancient laws of civilized war. How gratifying it would be to hear the opinion of so humane a gentleman on the subject of the death of the Duc d'Enghien or of Captain Wright! We almost fear the agitation of thinking about such atrocities might be too much for a man of his fine feelings.

M. de Lesser declares that it is not his fault if truth obliges him to speak ill of Sicily, of which he assures us that the rivers are without bridges, the roads incredibly bad, the people few, wretched, and savage, and the whole face of the country displaying a moderate soil in execrable cultivation.

Palermo has not the good fortune to please our modern Diogenes: it is not, according to him, a magnificent, but only a pretty town: its chief place or square is very middling, and all the other buildings are very ordinary: the royal palace is remarkable for its ugliness only, and a boasted fountain appears to our author to be in very bad taste. These last observations seem to agree very ill with his first acknowledgment of the prettiness of the Sicilian capital. The king of Naples was seen by M. de Lesser, and is dispatched in the following terms:

'This prince has a physiognomy of little expression. His education has been long ago censured by Duclos; it would appear to have been a very bad one even for Naples. It has left to this monarch an inexcusable weakness and most unkingly habits. Meeting one day one of the officers of his household: "Pray, sir," said I to him, "does his majesty retain the delight which he used to have in fishing, and in selling the fish to his people himself?"—"No, sir," answered the officer very seriously, "his majesty is too busy at present; he is making butter."'

We have already observed that the object of this work seems to be double; to depreciate, by the most absurd calumnies and notorious falsehoods all foreign nations, but especially Italy and England, and to exaggerate by the most fulsome praises any merit the French may be justly entitled to. From these points M. de Lesser never far diverges, and his travelling may be regarded as a mere pretence, or as the most convenient vehicle of the abuse of other countries and the exaltation of his own. From Palermo we are suddenly transported to Paris, and in a long digression he indulges in the most digusting eulogium of every dead and living thing that bears the name of French. The only excuse he has been able to assign for this precipitate departure from his

subject, consists in the great esteem which all foreigners entertain for Paris, and he asserts with every apparent mark of firm belief that, after all, the further a man removes from the French metropolis, the further he removes from civilization. For a moment we are carried with the author to Naples, and as rapidly abandon the consideration of it to attack the English writers, and especially Sterne, through twelve pages of absurd misconceptions, which are concluded by the confession, that upon reflection he believes that Sterne was often ironical when he had been condemned as serious. This *petit maitre* of a scribbler has even the folly to assert that our Young owes his reputation to the French, who, however, have praised him too highly. According to M. de Lesser, the French have always spoke well of the English; but the English have requited them by unceasing hatred and abuse, and it is now time, he affirms, to pay them in their own coin. But if the French do not employ a more skilful diplomatist, we fear they will not succeed in their views of depreciation. A man who abuses others and praises himself without mercy or measure, may be read, but never can be believed. The wretched cur that fawns in servile submission at the feet of his master, but disturbs the ears of others by his incessant barking, is neither the object of fear nor of hatred, but of derision alone.

'Let the English mob,' says our author, 'drunk with punch and strong beer, cry *Goddem* when they see in every play at least one Frenchman presented as an object of ridicule, and, what is yet more contemptible, as a poltroon; the French only revenge themselves of their *absent* enemies by praising and applauding them.'

Arthur Young is introduced to receive his share of punishment, for confirming the accounts of all travellers of the indelicate manners of the French ladies. And it is affirmed that this writer, who dreams only of turnips and wheat, falls below nothing when he abandons the subject of agriculture. We cannot follow M. Lesser through all the minutiæ of his career of nonsense, and must now proceed to accompany him in his journey, with the certificate that, of all writers whom we have ever read, he is the most vain and prejudiced, and the least fitted to make candid observations or profound reflections.

The bay of Naples is one of the few objects which have been able to extort a reluctant acknowledgment of admiration from our traveller. But in every other respect Naples pleased him still less on his second than on his first visit, and its innumerable population of lazzaronis disgusted him

still more. His feelings are peculiarly hurt by the wretched and unseemly appearance of the troops, so different from that of the French army, of which the motions 'are often elegant, but always martial.' The music of Italy is allowed by M. de Lesser to be its greatest merit, and he notices the generally extended taste for harmony, which may be perceived among the lowest people, whose ordinary songs breathe an air of refined taste. But the Italian singers are accused of an effeminacy of style incapable of noble and energetic sentiments. We are assured that they are unable to perform in true taste the Marseillois hymn and some other French airs, or even the 'God save the King' of the German Handel. If, however, we are to give due credit to Mr. Pinkerton, the Germans have not so great a claim to the composition of that favourite and national tune as they have been generally imagined to have. But, in fact, we are still less disposed to listen to M. de Lesser's opinion on the subject of music than on the merits of nations. The French enjoy very little reputation out of France for excellence in that charming art, and it is not without reason that their musical pretensions have met the scorn of their Italian neighbours, who can compare with them in so few other respects.

The Neapolitan statues are pronounced to be *beaux morceaux*, and probably one part of their excellence, in M. de Lesser's eyes, consists in their being chiefly of ancient date, and another in the probability of their removal into his dear and native France. Of the Farnese bull, however, our author has nothing to say but that it is very handsome for a bull, and that if a proper choice of a subject be the first merit of art, it must be acknowledged that there are finer subjects.

'That of Hercules, for example,' continues he, 'would be much better. But I beg pardon of those travellers who speak with the highest esteem of the Farnese Hercules; I have observed in that statue the most bombastical exaggeration of the human form, and have been only able to discover the head of a satyr on the body of a porter. No: such never was the son of the noble Jupiter and the fair Alcmena. No: he is no god, and at the first look they would have excluded him from Olympus. He presents no expression but that of a caricature of strength. Such an individual might have been Antæus, but never Hercules. Besides, I know many zealous admirers of antiquity, who have less faith in the Hercules Farnese than in many specimens of ancient sculpture; and in truth this is the one of the old established reputations which astonishes me the most.'

To give some sort of explanation of this harshness of judgment, we must inform our readers that this statue was partly surrounded with plaster in order to be sent to Paris, but that it is to remain at Naples according to M. de Lesser, and 'we may suffer,' he observes, 'greater losses.' Some praise is bestowed on a few other pieces of sculpture, and an Antinous, a Venus, and a Pallas, with one or two others, are successively presented to our admiration.

Almost the whole of the remaining account of Naples and its vicinity is a series of fault-finding. Ruins, mountains, views, and lakes are mingled in one mass of undistinguished censure. The grotto *del Cane* is condemned as the scene of a barbarous exploit and of boyish wonder, and our author consoles himself for his not having visited the tomb of Virgil by the reflection that it was not worth seeing. It appears in a note that M. de Lesser, the Zoilus of foreigners, has imitated some morsels of the prince of Latin poets, but has had the prudence not to publish his efforts. We pray for the continuance of such salutary self-denial.

Herculaneum is fairly asserted by our author not to be worth the trouble of going to see; and he expresses all the indignation of an enraged antiquarian at the removal of every thing easily portable, from the remains of the overwhelmed city to the museum of Portici. This idea of a museum is reprobated in the strongest terms, though he is forced to admit that it contains a series of antiquities such as the whole world could not equal. But the arrangement displeases our fastidious author, who hints how much better his active and ingenious countrymen would have managed these affairs. The *chateau* of Portici is pronounced to be sufficiently beautiful, and to contain mirrors of France, and of Venice; that is to say, exclaims M. de Lesser, 'the perfection of art by the side of its infancy.' Some of the apartments of this castle were shut up, and could not be shown to strangers because a Neapolitan princess had lately died there of a pulmonary consumption. At Naples that disorder is believed to be of an infectious nature, and every thing was destroyed which had approached her person, as if she had fallen a victim to the plague itself. The most precious furniture, the wainscoting, the very chimneys of her apartments were torn away as containing the seeds of this dreaded disease, which in England we regard with so much comparative coolness. The gardens of Portici, we learn, derive their greatest beauties from their position; and as nothing in this book can exist, without a relation of inferiority to the native country of the author, it is added that besides they are not equal to many things

'which *we* have in France.' Pompeii, the other antient city which was buried under the ashes of the Italian volcano, was also visited by M. de Lesser, and if it does not escape from his hands with unqualified praises, it at least has the fortune to please him in some respects. He notices the number of half incinerated manuscripts which have been drawn from the ruins of this unfortunate place, and laments, as every lover of the fine arts must do, the extreme slowness with which these antient writings are attempted to be decyphered. It must be acknowledged to be a great object to recover, if possible, some of these precious morsels of Greek and Roman literature, which have fallen victims to the ignorance of a long series of barbarous ages. It is an attempt of truly national and royal importance and dignity to exert every possible means, before the progressive work of destruction shall be completed by time; and it is with pleasure that we reflect that in this country the only example has been afforded of steady application to this object. The discoveries, we fear, have not been so great as they deserve to have been, but we must not therefore despair of some portion of success. It is to be hoped that the French, who have with little exception always shown themselves disposed to patronize the fine arts, will exert themselves in this attempt when they have the means in their hands. We are not so national as to deny them the merit which they justly deserve, nor should we repine at their success in so desirable a pursuit. In the present state of things it is melancholy to reflect, that the Neapolitans, who are employed in the labour of unrolling and decyphering the half burnt manuscripts, are paid in so wretched a manner that it is unreasonable to expect from them any extraordinary exertions or any spirit of enthusiasm.

The greater part of our author's attention in the remainder of his work is devoted to the consideration of Rome and its territory. It is impossible for us to pursue in detail the various subjects which are treated under this head, and very few remarks on a very few topics must conclude our account of this performance. The cathedral of St. Peter's is described at some length, and the beauty of its architecture is admitted with the air of a person who is afraid of condemning his own taste instead of the object before him; one observation, however, he cannot restrain himself from making, truly characteristic of the man; and he takes the opportunity of remarking that the church of St. Genevieve at Paris, though infinitely of less dimensions, has, however, a more beautiful portal, and a cupola more light and agreeable to the eye than those of St. Peter's. M. de Lesser does not fail to visit the celebrated

library of the Vatican, which he allows, notwithstanding the sacrifices which it was obliged to make to that of Paris, to be still an excellent collection. He cannot, however, refrain from expressing his surprise at the shabbiness of the binding of the books of so famous a library. 'In general,' he continues, 'Italy is too modest in its method of binding, as England is often too magnificent, and it is in France alone that the happy medium is attained.' One of their binders, M. de Lesser informs us, named Bozerian the elder, joins when he chuses all the nicety which is found in England to the taste which exists only in his country. We should really think even our author's compatriots must be disgusted with this eternal note of praise. It is notorious that, though at one time the French workmen bound books better than the English, the latter have now obtained a decided superiority in this subsidiary art of literature.

While M. de Lesser is considering the merits of that remnant of statues which the disgraceful rapacity of the French has yet left for a little time to adorn the ancient capital of the world, he is led to make some observations on the almost universal adoption of the antique costume by the modern artists who represent the heroes of these latter days. There is certainly, as he observes, something ridiculous in cloathing a king of Prussia or of England in the robes of an ancient emperor of Rome, and it is yet worse and more repugnant to the principles of sound taste to represent them, as has been sometimes done, partially or wholly naked. No doubt artists have felt and combated with the opposite difficulty of reconciling the lowness of a familiar habit with the sentiments of grandeur and nobleness which they wish to express.

'Besides,' says our author, 'what do artists complain of? Who hinders them from making Venuses, Mercuries, &c.? Who forbids them to carve all the Greeks and Romans? Nobody. We desire only that when they are reduced to the misfortune of representing a modern, they should submit to their fate with a good grace; and represent him such as we see him, and such as we are accustomed to love and respect him. We desire also that they should not, under the pretext of seizing a fine idea of a figure, lose sight altogether of resemblance. That, I know, is the lowest merit of a portrait, and yet more so of a statue, but perhaps it will be allowed to be some merit.'

A little further on M. de Lesser, having nearly concluded his observations on Rome, remarks that perhaps he is now arrived at the place where he might introduce an account of the numerous obelisks of that city, for which the Romans have a great affection, because, consisting of one piece of

stone, they must have been transported from Egypt with astonishing labour. But our author considers them as possessing no other merit, and to be neither beautiful in their appearance, nor ingenious in their construction. He acknowledges that by this method of seeing and judging, he loses the advantage of introducing many fine expressions, and avows that some years ago he would himself have declaimed in the very way which he now condemns. To prove this to the satisfaction of his readers, a long chapter is introduced containing the description of a city, composed in this bombastical manner; and having enjoyed for some time the perplexity of the reader, he condescends to explain the riddle, and gives the necessary information that the city described was Paris. The morsel is worthy of the author.

When treating of the state of Italian literature, M. de Lesser enumerates the few modern writers who have pretensions to any considerable merit, and observes probably with more justice than he generally shows, that the rarity of good authors in that language has arisen from the want of a common centre of re-union, and from the division of their country into numerous and weak principalities. In Italy, it is observed that nothing is more uncommon than good promenades, if only we except people to walk on them. Walking we have long known is considered as the mark of vulgarity in Italy, and a carriage is as essential to a woman of any rank above the lowest, as a gown. But we are not to believe, in compliment to our cynic, that the garden of the world contains no walks. Our author, however, suspects that it may be from a certain coquetry that the Italian ladies use their carriages so constantly: 'for they walk so ill in general, and, above all, appear to do so to those who have been accustomed to the easy grace so natural to the French women when they walk, that it is in fact wiser for them to shut themselves up in their melancholy carriages.' M. de Lesser is not disposed, however, to quarrel entirely with the Italian dames for their aversion to walking, which he informs us that he considers, with Voltaire, as the most insipid of all amusements: and he has formed a system upon this idea, that, since walking is so stupid a diversion, the women who love it must be very innocent in themselves. In this way he proposes to form a thermometer of female virtue, and to rank those highest, who love walking best.

'Thus,' says he, 'if my thermometer be used, the husband who would know his wife's disposition and the trust to be put in her, would only have to consult it in order to learn to what degree she loved walking. Observe, this applies only to the taste for walking, which

is nothing but walking; for if the walk which was loved had any object, that would change every thing; and one would find sometimes that a virtue which appeared to be of twenty degrees, would fall immediately below zero.'

The worst of this thermometer would be, that it would require another thermometer to show when it pointed right, and we fear all M. de Lesser's ingenuity and vanity are yet too small to fathom the female heart.

The *conversazioni* of Italy are defined by this gentleman to be assemblies of people who do not converse; and the Italian, so diffuse when he writes, so loquacious when he speaks, sees company only in order to game. Such an assembly may be supposed to have been little to the taste of a Frenchman, and accordingly it meets little of his approbation. The subject of *cicisbeos* is next handled, and for once we are prepared to agree with our author's sentiments. Nothing can be more degrading to the human character than such a practice, which is equally revolting to sound morality, and inconsistent with the happiest relations of society. Yet, strange to tell, it seems to create no disunion of families, and appears to be a composition made by the wife with the husband, to be unfaithful only with one man. A very singular circumstance is mentioned as sometimes still occurring. The Italian wife, complete mistress of herself is not mistress of her house: the husband keeps the purse, defrays all the expences, allows her a moderate sum for what we should call pin money, and all the rest is absolutely under his controul: and 'if the mistress of the family wishes to eat any thing at other hours than those of ordinary repast, she must send out to purchase it, and must pay for it with her own money.'

The following anecdote is related, and is sufficiently illustrative of the vindictive temper of the Italians, and of the small regard paid by them to the lives and limbs of others. An Italian speaks.

'They accuse us of being vindictive: but hear how I acted. In my early youth I went sometimes to visit certain ladies: that counterfeit abbé whom you have just seen, knew it, and he informed my father of it, who scolded me and beat me cruelly. I respect my father, but I could not dispense with revenging myself on the informer. I intended at first to lie in wait for the abbé at the corner of a street and kill him, but I was struck with pity, and resolved first to consult a lawyer on the punishment which it is usual to inflict on such as revenge themselves on these occasions. I learned that the penalty was so much for a blow on the head, so much for a maimed arm, twenty crowns for a broken leg, &c. I wished to learn also how much they took for a man that was killed. I understood that nothing was deter-

mined on that subject, and was assured that these accidents were almost always unpunished. You see, gentlemen, what was my interest in these circumstances; nevertheless, in spite of that, I had compassion on the abbé; and I preferred paying the twenty crowns, and broke his legs.'

On another occasion general Duhesme, when he took possession of Naples in 1798, was pestered with solicitations from the friends of people in prison, who wished their liberty. He began to ask of what the prisoners were guilty, and they stated the crimes as far as they could. 'But what did *this* man do?' inquired the general. 'Oh! nothing,' answered somebody, 'he poniarded his wife!'

M. de Lesser concludes his account of Rome with a general retrospect of all its merits and defects, and bestows some pages on a vain endeavour to explain the causes of the decline of this ancient metropolis, which now contains no more than 150,000 inhabitants. The account here given of this diminution of population, an evil which is still progressive, assigns as the cause the insalubrity of the climate. But though part may be ascribed to the influence of unwholesome vapours from the surrounding marshes, the whole cannot be explained in this manner. It appears evidently that Rome was raised to its former grandeur and size solely by the influx of inhabitants into the metropolis of an immense and powerful empire; that it remained populous as long as its empire remained great; that it declined with a regular decay, proportioned to that of the vast body of which it was the head; that the immense power exercised by the popes, for a while delayed its destruction, and attracted to the seat of their residence a crowd of ecclesiastics, foreigners, and creatures of their bounty, who by the sums which they expended contributed to support the population. But that decay, which now becomes more visible, and which will probably proceed with rapid steps to convert the capital of the world into an Italian village, has arisen from the conjoined causes of bad government, contracted territory, and the diminution of the papal authority. Only a small part of the effect can be attributed to the insalubrity of the country, which always existed in one degree or other, and was not found incompatible with the greatness of imperial Rome in the vigour of manhood, though it may propel the downfall of its old age.

Having thus finished his course of Italian abuse, M. de Lesser proceeds towards France, and arriving on the borders of Switzerland, through part of which also he passed, expresses his regret that the state of his health did not permit him to perambulate the Helvetian territory, and comfort his countrymen with the intelligence that it also, as well as Italy

had received the most exaggerated praise. Of Geneva a few words only are said, for the purpose of affording the author an opportunity of declaring his detestation of the rhapsodies of the eloquent Rousseau. At length he re-enters France, and concludes in these words his travels and his book:

'Oh! France! charming country! where I had the good fortune to be born! one never quits thee with impunity. Celebrated for the rich beauty of thy soil, for the sociability of thy inhabitants, for all the comforts of civilized life, thou meritest thy reputation, and nothing is so rare. I would love thee without all that, and even if thou wert not my country: but it is not without pleasure that, after seeing other countries, I perceive how much reason I have to congratulate myself on mine. Yes, one does well to travel in Italy and elsewhere, but, as Montesquieu said, it is in France only that one can live.'

And in like manner we conclude our criticism:—

Oh! Creuzé! Creuzé! sensible writer! whom we have had the misfortune to read! one never quits thee without pleasure. Celebrated for the bigotry of thy prejudices, for the nationality of thy praises, for all the pert coxcombry of thy country, thou meritest thy reputation, and nothing is so rare. We could laugh at thee without all that, and even if thou wert not a Frenchman: but it is not without pleasure that, after reading thy books, we perceive how much reason we have to prefer those of our own country. Yes, one does well to read French works, but it is not to such as thine that we can trust.

ART. II.—*Philosophisch-Kritische Vergleichung von vierzehn, &c.*

Philosophical and Critical Comparison of Fourteen of the Ancient and Modern Languages of Europe; namely, the Greek, Latin, Italian, Spanish, Portuguese, French, English, German, Dutch, Danish, Swedish, Polish, Russian, Lithuanian. By Hn. D. Jenisch. 8vo Berlin.

THIS subject was proposed by the Royal Academy of Sciences at Berlin, and the above essay obtained the prize. The author, whose premature death was a loss to the learned world, had published several works, which, like the present, manifest great depth of research and variety of erudition. His principal fault consisted in being rather too precipitate in all his publications. Like a great and highly lamented philologist of our own country, Gilbert Wakefield, he committed to the press what he had sometimes only very imperfectly digested in his own mind. M. Jenisch assures us that the above work was finished in eight weeks. Most

men would have required longer time for the mere selection of the proofs and examples with which the work abounds. The subject itself, the object of which was to appreciate the peculiar excellences and defects of so many different languages, demanded deep research and great philosophical acumen. In forming such an estimate, in discriminating the niceties of idiom and the evanescent shades of difference, determinate ideas and expressions must have been difficult to obtain. But these difficulties did not impede the progress of the writer. His diction is fluent, and his ideas clear; but he hurries over many parts where longer attention and deeper research were necessary. Nevertheless, though parts of the work may appear superficial, this is far from being the character of the whole.

To examine the peculiarities of so many languages, to compare them, and to pass a correct judgment on the defects and excellences of each, is an undertaking which of itself indicates multiplicity of knowledge, and of which the successful execution must manifest extraordinary ability. That the author has at least in some degree succeeded, is evident from the testimony of the learned academy in favour of his work.

The author displays a degree of familiarity with the literature of the different people whose language he reviews, which could not have been acquired merely at second hand; and more mature consideration only was wanting to render the work complete. In the choice of his examples he has displayed considerable taste and discernment. In some instances better examples might have been found; but in such an undertaking the mass of materials was too great for equal attention to be paid to all. The work has many excellent ideas, but they are not sufficiently elaborated.

The first part contains an explanation of the principles by which the preference which is due to any language should be determined. Here a long treatise is inserted on the article. The second part contains an examination of the most celebrated of the ancient and modern languages according to the principles which have been previously explained. This examination is conducted with a reference to four principal points; to the *copiousness* of a language, the *energy*, the *perspicuity*, and the *harmony*. In the first section is discussed the verbal formation of the Greek and Latin languages; of the languages which have derived their origin from the Latin; of the German and the Slavonic languages. The author next considers the richness of language in general, and particularly in reference to the Greek and Latin. The general character of modern languages is explained and compared with the ancient; the modern languages are com-

pared with the ancient and with each other, in a general survey of the original creative genius of the collective ancient and modern literature, and in a specific comparison of the copiousness of modern languages with each other. The languages derived from the Latin are next appreciated in reference to their poetry and their prose, the style of their conversation and philosophy. The copiousness of the Slavonic tongues is considered. The second section treats of the *energy;* the verbal, grammatical, and national energy is explained. The ancient languages are considered in respect to this energy; the languages derived from the Latin are considered in respect to their verbal, grammatical, and national energy; and the author next proceeds to the German and Slavonic languages. The third section treats of the *perspicuity*, namely, of the verbal distinctness of the ancient languages, of the polished smoothness of their grammatical construction, of their verbal collocation. Next follows an estimate of the verbal distinctness of the languages derived from the Latin, of their grammatical niceties, and the order of their diction. The German language is then discussed in the same manner, and the Slavonic languages are compared in reference to their perspicuity. The fourth section treats of harmony; of the harmony of the ancient languages, of the languages derived from the Latin, of the German, of the Slavonic; and the whole ends with some observations on the degree in which the living languages, which have been compared, are susceptible of ornament. None of these divisions are neglected, though they are not all adequately explained. The comparisons which are instituted between many of the languages are scanty and imperfect; but an abundance of interesting ideas pervades the composition. The work will delight the curious in the languages and literature of the most civilized nations: and even the critic, though he may find many causes of disatisfaction, cannot well peruse it without improvement.

The properties by which language may become a perfect instrument for the adequate expression of ideas and sensations are resolved, as we have seen, into copiousness, energy, perspicuity, and harmony. These are, according to this arrangement, treated as the grounds of preference, in respect to which every particular language should be tried when we appreciate its excellence. But the essential should precede the adventitious. A vocabulary sufficiently copious for the expression of all the shades of our ideas is indispensable, in order to afford a distinct representation of the thought which is harboured in the mind. The speaker wants a sufficient number of perspicuous signs, before he

needs take any concern about energy or harmony. The perspicuity of language should accordingly be discussed before the energy. The author indeed says that every rude and uncultivated language exceeds the more polished and refined in energy and force. But this is an accidental property of the language of men, which is greatly under the controul of the fancy and affections; and the historical point of view is at least not that from which the criterion of preference can be drawn. He speaks much of the refinement of language, without accurately defining this vague idea. The language of uncivilized men easily dispenses with the refinements of grammar, but they are indispensable in the language of a polished people. The refinements of speech depend on delicacy of discrimination. Signs which represent the most delicate discriminations of ideas and abstractions, with their diversified shades, which we do not find in every language, are proofs of singular nicety of reflection and discrimination in particular individuals by whom they are first employed, and of the whole nation by which they are adopted. These add to the reasons of preference which any language may possess, and they are indispensably requisite in philosophical speculations. But it is not true that by means of them alone the mind can be sufficiently elevated to contemplate the worth and essence of virtue, or the general good and happiness of mankind. In the schools they may serve to propagate scientific truth; but the human mind may dispense with the system of the schools.

But we lose sight of particular defects in the interest which is excited by the perusal of the whole. The first part contains many interesting passages, particularly those in which examples are produced from particular languages that are necessary for the illustration of the argument; the second part is still more excellent and elaborate. The consequences of dissecting a language into the mere network of abstraction, are verified in the fate of the Latin, in the epoch of the schoolmen, in which it was gradually reduced to a skeleton, which no poet or orator was able to clothe with muscle and with flesh. The difference is well shewn between the refinement of the Greek language by the philosophers and critics on the one hand, and by the poets, orators, and historians on the other. The author judiciously remarks the cumbrous and trailing course which is given to the modern European languages, with the exception of those of Russia and Poland, by their long auxiliary words and the incessant use of the articles, while he shews the advantages of a free collocation of the words, in respect to which the two above mentioned Slavonic languages approximate those of classic antiquity. He also compares

the grammatical structure of languages, particularly of the Greek, which throws considerable light on the genius of that people, which is so visible in their grammatical regulations.

In the section on energy, M. Jenisch remarks that the copiousness of the Latin cannot be so great as that of the modern languages, which are enlarged with so many new terms significant of so many new ideas that have been produced by the new discoveries in nature and in art. Hence likewise the modern languages have been enriched with so many new combinations; and as these combinations constitute the principal beauty of poetic language, the languages of modern Europe will be found to excel the ancient in an exuberant variety of allusion and of imagery, with which we expect to be charmed in the diction of the poet. The ancient languages are more rich than the modern in harmony of sound, but their phraseology is comparatively barren in beauty and diversity of combination. They are more susceptible of music, but they do not possess the same resplendent stores of metaphorical ornament; and if the language of the Greek or the Roman muse be more agreeable to the ear, that of modern poetry will be found greatly superior in its power of interesting the sensibility.

The Roman language was in possession of derivative and formative syllables, as well as the Greek; but in the latter, the culture of which was begun at an earlier period, and prosecuted with more nicety and solicitude, the use was more frequent and diffusive; hence the language was carried to the state of perfection in which we find it; while on the contrary the Roman was less seasonably and more partially improved. But this was principally owing to the continual wars and political commotions amid which the language arose, which allowed less leisure for the scientific activity of the mind. It is justly remarked that the many dialects, which were engrafted on the Greek language, were the sources of its improvement and its wealth; while only one, or at least one principal dialect formed the basis of the Latin. But it is not true that the Ionic dialect of Homer was nothing else than such a mixture of incongruous materials as the '*Lingua Franca*' of the trading nations of the Levant; since the mixture of so many different languages, as the modern Greek, the French, Arabic, and Turkish could never be melted down into one well consolidated whole. The character of the French language, is ingeniously depicted: it is more flowing than full, more rotund than energetic, more supple than strong. It is a mere tissue of airy prattle, puerile frivolity, and tasteless bombast; and

though it may be the most polished, it is certainly the most meagre and flimsy of all the European languages.

The languages derived from the Latin resemble each other in respect to the formation of the participle; but in respect to its application, as well as that of the gerund, the Italian is very superior to the French. The languages derived from the Latin are wanting in compounds; in this respect the preference of copiousness is due to the German; but the former possess other sources of wealth in the advantages which they derive from the infusion of the Latin. This is particularly true of the English, the terminations of which are partly of Latin, and partly of German origin.

Of energy it is said that the diction of the poet furnishes the best criterion. According to our author, every rude language surpasses the cultivated in energy and force. This may be granted, but both should have been compared and more closely explained in order to form a clear and definite idea of the question. If the Hebrew language be produced as an instance of the uncultivated, the proposition will not be quite correct. It is less cultivated than thirteen of the languages which are here compared, but its grammatical structure is too well defined, for it to be called 'rude.' A species of energy arises from the compression of ideas. A polished language is not susceptible of this compression in the same degree as the less cultivated. In the songs of the ancient Hebrews much must be supplied by the reader which was omitted by the bard; but it is in the rapidity of their transitions, and the consequent approximation of remote ideas, that much of their energy consists: the same remark is applicable to the songs of the Arabs and to the lyric poesy of other nations. The fancy of the poet gives a vivid colouring to his pictures; and languages whose diction has received this kind of culture are never devoid of energy. If the remark of the author be true, that almost all modern languages have, from the generally diffused genius of philosophy, a strong tincture of *abstraction,* which distinguishes them from the most celebrated languages of antiquity, they must necessarily have less energy. But terms of abstraction will be sparingly employed where energy is sought, and who would devote his thoughts to the impalpable abstractions of philosophy, when he courts the inspiration of the muse? If the modern languages be really less energetic than the ancient, which we do not allow, it must be because, instead of being formed by the free and plastic hand of nature, they are the mere product of servile imitation. The author sagaciously observes that the Germanic languages (with the exception of the English) form their signs of abstractions and of the diversified intellectual operations from indigenous

radical words, while the languages which sprung from the Latin borrow them from the parental store. The German *begriff* and *vernunft* are more significant than the French *idée* and *raison*, or the English *idea* and *reason*. The Latin language is pronounced by the author to be the most energetic of all, but the reasons on which the judgment is founded are not explained. A passage is produced from Tacitus; but this is no proof of the assertion. The character of an individual does not shew the character of a nation. The author very judiciously treats of the excessive refinement of language with a continual reference to the French. He says that such refinement, with the enervation of originally forcible expressions by their diurnal use, causes the highly expressive to be sacrificed to the neat, the pathetic to the brilliant, the strong to the frivolous, the energetic to the clear: both are often promiscuously employed; the signs of the first are applied to the last, and thus a masculine and forcible diction is supplanted by one which is effeminate and weak. The animated freshness of the language withers away, and it becomes gradually too feeble for vigorous prose, and much more so for elevated poetry. The languages, like the manners of nations, want refinement; but we ought not to forget that both may be refined into a vitiated and spiritless imbecility.

ART. III.—*Oeuvres inedites, &c. &c.*

Unpublished Works of M. Henault. 8vo. Paris. 1806. Imported by Deconchy.

THESE posthumous works of M. Henault consist of a tragedy entitled 'Marius á Cyrthe,' and some pieces of fugitive poetry, in none of which we discern any particular marks of genius or taste. To these are prefixed a biographical sketch of the author, in which we observe more generality of praise than particularity of detail. This is too much the case with biography in general, which is rather the effusion of panegyric, than a narrative of incidents or a discriminating exhibition of habits and of manners. The characteristic particulars of a man's domestic life are not much noticed when he is living, and soon become impossible to be traced when he is dead; and yet it is chiefly from these that his moral qualities, the internal state of his heart and mind may be most distinctly known. The life of a scholar, who lives secluded amid his books, and mingles little with the world, cannot be expected to be diversified by that variety of occurrences, that change of situations, and that combination of intrigues, which sharpen the edge of curiosity and give an

air of romance to the realities of life. But the habits of a scholar are by no means unworthy of record. His habits and modes of study, his little domestic peculiarities, his conduct to his family, his eccentricities and whims are matters of interest, when they serve to mark the bent and operations of erudition and of talents. Though no man may be a hero in the eyes of his familiar attendant, who sees in him the infirmities of ordinary mortals, yet heroism and even piety itself, of the purest and most lofty species, are perhaps rendered more amiable by being seen in the hour of privacy and relaxation, indulging in the harmless merriment and frivolities of common life.

Charles John Francis Henault was born at Paris in 1685, and died in the same city on the 24th of November 1770, at the advanced age of 85 years. He was the son of a farmer general, and for some time belonged to the ecclesiastical society of the Oratory, which has produced some writers of celebrity. Here his graver studies were conjoined with lighter pursuits; and while he cultivated the habit of philosophical reflection, he did not fail to court the friendship of the muse. Unlike too many men of letters, whose powers of intellect, which are so active in solitude, seem lost in the bustle of life, he appears to have carried his whole mind into the social circle; and his company was sought with avidity by the learned and the frivolous, by the serious and the gay. His circumstances placed him in a state of easy independence, such as every literary man would wish to possess, but of which the possession, by removing the great stimulus to exertion, would perhaps not be favourable to the general interests of literature. The production of Henault, to which he owes his principal renown, was his Chronological Abridgment of the History of France, which gives a brief but spirited characteristic detail of the events, laws, manners, customs, &c. from the reign of Clovis to that of Louis XIV. This was not a hasty or superficial performance, but compiled with fidelity and care from the original authorities. Within the space of two quarto or three octavo volumes he has compressed the principal and most interesting matter of this ample history. Voltaire makes this mention of Henault in his catalogue of French writers in the times of Louis XIV.

'The painful research which such a work must have required did not prevent him from sacrificing to the graces; and he was one of the few men of learning who to laborious utility added that social charm, which is not to be acquired. He was in history what Fontenelle was in philosophy, he rendered it familiar; and like Fontenelle, he received while living the homage due to his exertions.'

Voltaire was on a particular occasion under a singular

obligation to Henault. The former had one day been reading in a company of literati, the first cantos of his poem of the League, which he afterwards termed the Henriade. Various remarks were made; some rational and polite, others severe and bitter. Voltaire, who was one of the irritable progeny of Parnassus, in a fit of rage rises from his chair, and throws the manuscript into the fire. M. Henault darts forward with instant promptitude, and saves the victim from the flames. The deliverer burned his sleeves in the attempt, but he rescued from destruction the only epic poem of which France can boast. Henault appears to have conceived the design of exhibiting in a dramatic form some of the principal epochs of the French history. Shakespeare's tragedy of Henry VI. furnished him with the first hint for this design; but we doubt whether it would be successful even in the hands of a greater master of the art. The fortunes of an individual may be compressed into one point, so as to preserve an unity of interest; but it is rarely the same with the occurrences of a period. The effect of a drama greatly depends on the climax of sensation being properly observed; and this cannot be done except where the whole is made to depend on some character of commanding interest, illustrated by a succession of events terminating in some remarkable catastrophe. The piece should conclude where it reaches its highest point of sensation; or in other words, it should leave off before the curiosity begins to pall and the attention to tire. To continue a dramatic action beyond the point where it is susceptible of an increasing interest, is to make a retrograde movement from curiosity to listlessness, and from satisfaction to disgust. But there are not many of the grand epochs of history which could be selected for dramatic representation without incurring these defects.

In M. Henault's tragedy of Marius á Cyrthe, which we find in this volume, though we meet with no very extraordinary specimens of dramatic excellence, the character of Roman hardihood is depicted with considerable fidelity and strength. In the preface to this performance, M. Henault says that he was happy in delineating historical facts of general notoriety; that he was by this means exempted from the necessity of teaching the spectators what they knew already, and that he was at liberty to employ those efforts in imparting pleasure which he must otherwise have exerted in communicating instruction. He thought the fable benefited by the truth to which it was joined; that thus force was given to the illusion and vivacity to the interest. The life of Marius was distinguished by such singular vicissitudes that we should be tempted to believe them

fabulous, if they did not rest on the authority of Plutarch. The escape of young Marius, by the assistance of Arisbe the daughter of Jugurtha, who was designed to decorate the bed of Hiempsal, but who was passionately enamoured of the young Roman, forms the subject of the piece. The only violation of historical accuracy of which M. Henault has been guilty, is in making old Marius assume the character of an envoy of Sylla. But it is certain that this old chief did approach within a few leagues of Cyrtha, the capital of Numidia, when he was joined by his son, and both with difficult yescaped from the pursuit of Hiempsal. The character of young Marius is not well contrasted with that of Arisbe, whose heroism is so exaggerated as to lose the charm of feminine sensibility. Young Marius should have been depicted more firm, and Arisbe more weak. The character of Hiempsal is that of spiritless insignificance, which can produce no effect except by contrast. In the fifth act, in which the dramatic charm should be the strongest, we meet with a vapid languor and a frigid dullness which suffer the interest to expire. We will subjoin the translation of the concluding scene as a specimen of the rather somniferous potency of the French stage even in the moment of the catastrophe, where all should be empassioned animation.

SCENE IX. and last.

'*The King, Arisbe, Nerbal, Phenice.*

The King.

'Acquaint me, Nerbal, with these Romans' fate;
What? mute? and have they from our hands escaped.

Nerbal.

'Hardly have I recover'd my surprise.
Yes, Sire, their fate was almost seal'd; but oh!
The mighty act of one resistless arm!
I saw,—my reason can't refute my sight.

The King.

'To what dilemma is thy soul reduc'd?
What is become of them?

Nerbal.

'In th' hot pursuit
Nigh had we reach'd the strait where th' ocean joins
That famous lake from which the Niger flows;
Night check'd our progress with her sombre veil,
But soon the dawn dispell'd the impeding shade;
When on the other shore we quick descried
Aminta's ship for their reception launch'd.

Himself, to disappoint our vengeance due,
Towards the two Marii in the bark advanc'd.
The traitor wish'd to screen them from our blows;
Straight we inclos'd them 'twixt the stream and us.
The soldiers, rous'd by the alarum cry,
Assemble to pursue the fugitives.
And soon two thousand Africans the banks
Of Niger crowd, two Roman chiefs to seize.
But they oppose us with a front unmov'd.
Urg'd by despair they rush upon our troops,
And death is felt in every blow they deal.
But 'neath the sword more than one Roman falls;
Cethegus prostrate lies at Marius' feet;
When the old hero, anxious to be rid
Of life's incumbrance, cried out while he fought:
'My son, to struggle against fate is vain.
My age I sacrifice to save thy youth.
Go, cross the floods; to favour your escape,
Alone I'll brave the overwhelming foe.'
No sooner heard, the son without reply,
Grasping the father in his blood-stain'd arms,
Proud of the burthen, rushes to the flood,
With one arm keeps his head above the deep,
With th' other cleaves the wave; while the fond sire,
Himself exposing to our show'r of darts,
Holds up his buckler to protect his son.
Capricious fate averts the strokes we aim,
But still the river seem'd to aid our cause:
The wave a moment hides them from our view;
Yet the god's favour, they emerge again.
The flood impetuous bears them to the bark,
And aids them to ascend; they ply their oars,
And leave us foil'd, spectators of their flight.

The King.

'But why to chase them e'en to the world's end
Do not my ships of war crowd all the sea?

Nerbal.

'Your men, appall'd by this adventurous deed,
With cries confused beset the shore; in vain
The sailors, by my orders call'd, prepar'd
To favour your designs, the gaping crowd
Prevents, and seem'd to deem it sacrilege
Two heroes to destroy whom fate protects.

The King.

'There's nought but treachery; but, to cool my rage,
At least I have th' abettors in my power.

Arisbe.

'Escape they will not, 'twas I that form'd the plan,
And caus'd the execution; I know my crime; my faith

To you was plighted; and though you never had
My free consent, though I obey'd the will
Of him, whose will is law; 'twas glory's self
Which made me banish e'en the man I lov'd;
And of this glory, 'tis the voice I hear,
Which brings this sovereign mandate.
[*Kills herself.*

The King.

'What horrors await on this eventful day!
Ah! madam, live; your husband pardons you.

Phenice.

" Tis done! She breathes her last.

The King.

'Inhuman gods!
What has the safety of these Romans cost us!'

ART. IV.—*Madame de Maintenon, pour servir, &c.*

Madam de Maintenon, intended as a Sequel to the History of the Duchess de la Vallière. By Madame de Genlis. 2 vols. Small 8vo. Paris. Imported by Deconchy. 1806.

HISTORICAL romances have never been a favourite species of composition with us. They are a sort of mongrel brood, that inherit the virtues of neither parent. They possess just enough of fiction to spoil them for history, and just enough of sober truth to make them uninteresting as fiction. Or, if they are interesting as fiction, the adscititious circumstances and the embroidery of the imagination seem so inextricably interwoven with the truth of history, that the reader takes the whole on trust. Hence there are many, we believe, who borrow their notions of English history from Shakespeare, and perhaps nearly as many, whose ideas of religion are taken from the Paradise Lost of Milton. In this respect, however, we must acknowledge that the work before us is as little open to objection as any of the kind which we have read. The memoirs and letters of Madame de Maintenon herself, with the memoirs of Baumelle, Dangeau, and others, have enabled Madame de Genlis to draw up a history, in which very little is imaginary, and the sentiments and sayings put into the mouth of her heroine are in almost every instance extracted from her elegant original epistles. Still, if we may be allowed to judge in any degree of the feelings of other readers by our own, we think that a faithful

account of the life of this wonderful woman, tracing her conduct and fortunes from the time when she went by the name of the Pretty Savage from Martinique, to her marriage with the infirm but witty Scaron, thence to her plentitude of power when she was the victress of the victor of the world, till she retired, with such magnanimous contentedness, to her favorite St. Cyr, we think that such a narrative, interspersed with the best authenticated anecdotes and a *few* of her best-written letters, would have been a more pleasing work to the generality of readers than the one before us. But to take the book as it is:—The scene opens with the jealousy of the haughty and despotic Madame de Montespan at the regret which Louis feels upon the retreat of the Duchess de la Vallière to a convent. The widow of Scaron is at present only governess to the king's natural children by Madame de Montespan, and begins, though already at the age of thirty-nine, to attract his esteem and attentions. Soon after, upon leaving Paris to attend her young charge, the Duke of Maine, to a distant situation for the sake of his health, she leaves with a friend in Paris a narrative of her past life, which falls very fortunately into the king's hands, and rivets his wavering affections. This scheme of rushing *in medias res*, and introducing past circumstances in the way of episode, is certainly according to the epic rules, but it is by no means natural as here conducted. We would have had the relation communicated to Louis by any other mode rather than by a paper written with her own hand, and delivered to a lady that frequented the court. It prejudices the reader against the heroine rather than in her favour: for notwithstanding the author's assurances, the reader, who could even suppose such a circumstance to have taken place at all, must be very *benevolent* indeed to conceive otherwise of it than as a court-trick to entrap the susceptible monarch. In justice however it must be acknowledged that this episodical narrative is the most interesting and the best-written part of the book. The portrait of Scaron is excellently drawn, for this good reason, that it has been drawn from real life. We shall give one or two extracts from this part of the volume. The first shall be an account of the courtship of Scaron, which is perfectly in character. It should be premised that at this time Mademoiselle d'Aubigné was under the protection of an aunt, Madame de Neuillant, one of those matrons so often described in novels, and sometimes, we fear, to be met with in real life, whose pleasure consists in tormenting their dependent *élèves*.

"M. Scaron, who well knew the character of Madame de Neuillant, conceived with some reason that I was not happy, and by what he

heard from the Chevalier de Méré he soon found his suspicions confirmed. One evening he did not sit down with the company at table, but engaged me in a tête-à-tête with himself. He then questioned me with the tenderest solicitude with respect to my situation. I was sensibly affected by his friendly concern; I was unwilling to deny the truth, and equally so to complain. The consequence was that I answered only by shedding tears. He was evidently affected by my embarrassment, and after a moment's silence, "Well, madam," said he, "you have no other refuge but either matrimony or a cloister. Do you wish to take the veil? I will pay your fees for admission. Would you rather marry? I have nothing to offer you but a very limited fortune, and a paralytic friend whom you must consider as your father: for there is no other way in which I can adopt you. All your matrimonial duties will be confined to those of nursing your spouse. You may judge what confidence I have in the goodness of your heart to venture upon such a proposal."

'Astonishment rendered me motionless for an instant: but I experienced not the least confusion. When I looked upon the man who demanded my hand in marriage, I could not in fact ascribe to him any other than paternal sentiments: I answered him that I would gladly accept the situation which would put it in my power to testify my gratitude, so that the benefit might be useful to both parties, provided Madame de Neuillant gave her consent.'

. . . . . .

'The evening of this very day (the day of marriage) M. Scaron had a most violent attack of the gout; his disorder continually growing worse and worse, he was at the point of death for five or six hours. I passed the whole night at the head of his bed, expecting every moment that I was about to quit the bridal vestments for those of a widow. At nine in the morning his pains abated; at ten he dictated to me an epistle in verse, replete with sallies of humour, and addressed to Charleval. I could not forbear admiring that surprising fund of spirits, which, far from being depressed by so deplorable a condition, appeared to be re-animated by his very sufferings; but I soon learned the secret of this apparently singular character, I perceived that M. Scaron abandoned himself to the deepest melancholy when he thought himself unobserved. Many times, concealed behind a screen, I heard him lament and groan in the most pitiable manner; I saw that he put a prodigious constraint upon himself before company. I wished to spare him this painful effort as far as regarded myself, expressed to him the lively and tender compassion which I felt for him, and conjured him not to confine his feelings before a friend who shared in all his troubles. "What," said he laughing, "do you think I am unhappy?"—"Alas," I replied, "how can you be otherwise?" "Well, I assure you," said he, "you are much mistaken. My gaiety is perfectly natural. Pain has no hold upon me unless when it is absolutely intolerable: then indeed it is my way to cut jokes upon it, and to compose verses during the sharpest throbs of the sciatica. Be

assured that I am by no means an object of pity, and that there are thousands in perfect health far less happy than myself." This assurance did not make me change my opinion; but from that time I feigned to believe what I knew he wished to persuade me.'

This is a character we do not recollect to have seen introduced into any play or novel, and yet it is not an unnatural one. Lord Ogleby dissembles his decrepitude, but from a widely different motive. Most of the above is borrowed from historical anecdotes, and is *therefore* interesting.

It does not seem necessary to analyse the present work any farther. The chief interest of what follows arises from the anxious suspence with which the monarch defers his final honourable declaration and offer of marriage. *He* wavering between the suggestions of pride and affection, *she* between apprehensions of scandal on the one side, and a desire to sanctify the affection with which she had inspired Louis on the other. Whether her conduct and motives were altogether so pure and sacred as here represented, is another question, which we do not feel disposed to discuss.

Upon the whole we recommend the volumes before us as light reading of an unobjectionable nature in point of morality, and as affording, with the author's former History of the Duchess de la Vallière, an entertaining view of the principal personages who figured in the court of Louis the Fourteenth.

ART. V.—*Dernières pensées du Grand Frederic, &c.*

The last Thoughts of Frederic the Great, King of Prussia; written with his own Hand at Berlin, in the Year 1786. 8vo. Paris. 1806. Imported by Deconchy.

OF the authenticity of this publication we have no sufficient means of judging, but if they be really the death-bed reflections of the great Frederic, M. Champelle, the editor, has discharged an acceptable duty to society in making them public. He would have us believe that they are copied from a manuscript of the monarch's, which was long since confided to him by the Duke of Mecklenburgh, the relation and intimate friend of Frederic. But the veracity of Frenchmen is not proverbial, and we are not informed how M. Champelle, a surgeon at Paris, became the confidential friend of princes. It may also be added, that the contents of this pamphlet are such as might with facility have been composed by any one acquainted with the disposition and

peculiar ways of thinking of Frederic. They are such as would naturally suggest themselves to the mind of a sovereign looking back, in the consciousness that he had not many months to live, on the important events of a long and active life, passed amid the toils of ambition and of war, and in the exercise of splendid talents, but rarely allotted to the inheritors of empire. We accordingly find him, in his own words, or those of M. Champelle, dwelling with pleasure on his victories, on the fame acquired from the defeat of rival monarchs, and on the more honest renown arising from his vigilant attention to the interests of his people. In those intervals in which he was respited from bodily sufferings, he still enjoyed existence; and death, though it inspired him with no terrors, was far from being the object of his wishes. Rich in the resources of his own mind, in the possession of supreme power, in the affections of his people, and the admiration of the world, he had still much to attach him to life. His strong mind contemplated his approaching dissolution with becoming firmness, although Christianity did not lend him her potent aid to smooth his passage to eternity.

'I ask myself (says he) if I regret life; pain and infirmity insensibly detach my affections from it, but the exquisite pleasure of reigning despotically over six millions of people, the enjoyment of that glory which has been purchased by years of labour and trouble, bring me back to the feeling common to all men, of wishing for a protracted existence. In the moments of suffering, I see my dissolution approaching without concern; the future offers nothing to my view but pain and sickness, and the life of an old and diseased monarch is the source of little gratification to himself or to his people. Nevertheless, when my sufferings leave me at liberty, I sufficiently enjoy my existence; I do whatever good appears to me to be just and necessary, and I permit no evil but such as is useful to government. I contemplate alternately the past and the future; I see on one side a not inglorious reign of forty-six years, and on the other a distinguished place in the annals of history. Such at this period are my enjoyments, and with them I am content. I bear the surname of Great, which has been conferred upon me by my subjects, by poets, and by the almanacs; I know not whether it will be preserved to me by posterity; but I can believe that it will, when I compare myself with those who have obtained it before me. I have made conquests, I have born up against reverses of fortune, and resisted with success a great number of enemies. I have not done more ill than others, and I believe myself to have ameliorated the condition of my subjects. It is the character of princes that constitutes the happiness or the misery of nations. Among the evils which mankind are called upon to endure, must doubtless be reckoned the reign of a victorious king. Yet it is not indifferent to a people to enjoy a certain degree of glory, and the conquests which augment the power of

the sovereign are the property of the people as long as the government is prudent and economical, which it must be if it be desirous of preserving the acquisitions it has made.'

There surely is much good sense in the above, and the magnitude of the exploits of Frederic, added to the privileged partiality of old age for the atchievements of the days of youth, might have licensed him to indulge in a larger share of vanity. We see that no inconsiderable part of his happiness consisted in the possession of unlimited power; his experience teaches us the fallacy of the poet's theme that

'Uneasy lies the head that wears a crown;'

and gives the lie to those philosophical detractors of human life, who would persuade us that the peasant is more enviable than the king. History does indeed furnish us with the instance of a magnificent and despotic monarch, who, in the following authentic memorial which was found in his closet after his death, conveys a dying admonition to the pride of kings: 'I have now reigned above fifty years in victory or peace; beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honours, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot; they amount to FOURTEEN. O man! place not thy confidence in this present world.' With whichever of these contradictory opinions, each the result of experienced royalty, we are disposed to coincide, our imagination is dazzled with the splendid picture of an arbitrary prince, to whose service the lives and labours of millions are devoted, whose laws are blindly obeyed, and whose wishes are instantly gratified; and there are few amongst us, who, in spite of the cooler dictates of reason, would obstinately refuse a trial of the comforts and the cares of sovereignty. But the contradictory judgments of the King of Prussia and the Caliph of Cordova, are not at first sight easy to be reconciled. The pleasures and the cares of monarchs should seem to experience but little variation, except indeed that 'the *luscious* pleasures of the seraglio,' (as they are termed by an admired female writer,) certainly made no part of the gratifications of Frederic.

'I am neither addicted by nature to gallantry, nor to the pleasures of the chace, nor to those of the table. I have experienced the enjoyment of women, and for me it has few attractions; nature

in that respect has not rendered my senses sufficiently perfect. I hold in contempt the means of preserving the human race, and the passion of love has always been an object of pity in my eyes. During my abode at Custrin,* I connected myself with several women, in the first instance from curiosity; indifference speedily followed, and afterwards they inspired me with disgust. The mental part of love, above all, never entered into my imagination; women have always been without power over me; I could never bring myself to submit to the superiority which they have over men in pleasure; I always shunned that degradation, of which they ever take advantage when they have sufficient address to do so; they in their turn revenged themselves by conjectures to my disadvantage; ill-natured people seconded them; I despised both the one and the other. I cannot endure the domination of an inferior being. I perfectly understand the principle which, among some nations, has placed the sex in a state of total subjection; this feeling I have experienced even in the ordinary intercourse of society with women. Wherever they are, they introduce the little passions which lead reason astray, and which resolve every thing into self-love and gallantry. There has never been in my heart a void for women to fill.'

When he compared his own happiness with that of other sovereigns, Frederic II. believed himself to have been peculiarly favoured. He had enjoyed in their full extent all the faculties with which nature had endowed him, and he confesses that though he had some of the weaknesses which arise from vanity too much indulged, he also had his enjoyments arising from it. The happiest time of his life, he determines to have been that, when being still heir apparent to the throne, he retired from the court to enjoy his liberty, and when having no trouble, no care, no painful solicitude, he gave himself up without reserve to his taste for learning, wit, and talents. But he esteems that time to have been the most pleasing and satisfactory, when, after the peace in 1748, which insured to him his conquests, he had leisure to devote himself to the cares of government, in which he was anxious to make those changes and reforms that were dictated to him by reason and the tenets of his philosophy. 'Then it was,' says he, 'that I rendered the laws more simple and more uniform; I shortened the legal processes, I facilitated marriage, I encouraged agriculture and manufactures; I gave still greater latitude to the liberty of conscience; I ensured the comfort of the soldiers; I introduced fêtes and amusements at court, and drew around me those who were distinguished by

* A citadel or state prison, situated in a morass, where Frederic was for some time confined while prince royal, by his father.

their genius or their learning. To have an unrestrained communication with men of talents, is the pleasure to which of all others I have been the most alive, and it is one which rarely falls to the lot of kings.' To the society of Voltaire, Frederic acknowledges himself indebted for many delightful hours, but he soon found that that great man's gaiety, his learning, and the lively sallies of his wit, were more than counterbalanced by the inequality of his temper and the capriciousness of his disposition. Fascinating beyond measure when he chose to please, in his moments of caprice he was insufferable, and the kindness and honours which were heaped upon him did not succeed in securing his gratitude. Jealous of his superiority, and wishing to be the exclusive idol of admiration, he could set no bounds to his exertions, and Frederic learned by experience that the despotism of men of genius is even more intolerable than that of kings. The philosopher of Ferney forgot that his ascendant was not to pass beyond what the *agremens* of society demand, and that the familiarity of a sovereign does not go so far as to make him forget that he wears a crown. Voltaire was dismissed from the court of Frederic, but the philosopher soon had his revenge in receiving overtures for a correspondence with his royal patron, who could not dispense with the conversation of a genius like his.

The ordinary enjoyments of kings were unknown to Frederic; the pomp of courts, the splendor of royalty, the *ennui* of etiquette (we use his own expression,) and the pride of despotism, had no charms for this philosophic prince, and he justly compliments himself upon having studied an unreal and empty glory less than the establishment of a solid and durable power, which, in causing the sovereign to be respected, might ensure the tranquillity and prosperity of the nation which he governed; 'these,' says he, 'are the successes which I aimed at, and of which I enjoy the fruits. It was not in seeing my subjects crouch beneath my power that royalty in my estimation consisted, and it was not in rendering life tedious by the idle routine of ceremonies, that I felt myself a king.'

The remainder of these pages are filled with such remarks on the politics of the day, the situation of his country, the character of his contemporaries, and the times in which he lived, as might naturally be expected from the well known character and maxims of Frederic. He pays a just compliment to the two females whom he numbered among his rival sovereigns, Maria Theresa and Catharine II., and acknowledges himself compelled, in spite of his mean opinion of the other sex, to admire the genius of the

former, and the constancy, courage, and virtues of the latter. We find also some reflections, defensive of his favourite system of enlisting foreigners into his army. The army of Frederic never consisted of more than one third of Prussian subjects. The rest was furnished by Poland, by Saxony, by the other states of Germany, and considerable numbers by France. He congratulates himself upon having encreased the population of his dominions, to which the facility of marriage, and the freedom of conscience in religious opinions greatly contributed. Still he was careful that the protestant should be the established religion of the country, and that the others should not gain too much ground. Its discipline is the most favourable to industry and population; it accommodates itself better to all the other sects; its ministers, particularly in the Lutheran countries, are destitute of importance; they cost but little to the state; and they have no political influence on the minds of people. The military spirit of Frederic could not comprehend how a nation should suffer its clergy to enjoy immense revenues; and a prelate, whose income would suffice for the maintenance of a regiment, was a thing inconceivable to a mind like his, in whose estimation a soldier was the most dignified, and a priest the most useless of characters.

After observing that the few rules which Frederic has here chalked out to his successor for the management of the Prussian states, and the political prophesies in which he indulges have alike been rendered vain by the unforeseen convulsions into which Europe has been thrown by the French revolution, we shall take our leave of this little work, which from the smallness of its price, if for no other cause, would well deserve to be purchased by those who possess the other productions of the royal author.

ART. VI.—*Darstellung der lage, in der sich die Hannöverische Armee, &c.*

Account of the Hanoverian Army in the Months of May, June, and July, 1803. 8vo. Hanover. 1806.

THIS is the only important account which has come to our knowledge of the occupation of Hanover by the French. It bears the subscription of Field-marshal Count Wallinoden Gimborn. The field-marshal relates the situation of Hanover on the breaking out of the war between England and France, the correspondence between the Hanoverian ministry and this country, the precautions which were taken against the invasion of the French, the subsequent nego-

tiations with the French general, &c. To this he adds the official notes which passed between himself, the cabinet, and ministry, so that not the least doubt can be entertained of the truth of his statements or the accuracy of his details. From the whole it appears that every wise and intrepid measure which the good sense and heroism of the field marshal would have suggested for the preservation of the country, was prevented by the absurd arrangement and indefinite order of the court of London, and the want of resolution in the Hanoverian ministry. In England the military measure which was esteemed most necessary, was the local concentration of the troops; while every thing necessary for the vigorous prosecution of the war, for the procuring of stores and ammunition, for the clothing and subsistence of the soldiers, was totally neglected. The concentration of the cantonments of an army must necessarily take place in proportion to the approximation to the enemy. When we draw troops together into a particular spot while the enemy is still at a distance, we only abridge their facilities of subsistence, and enable the foe to learn with accuracy the state and number of our force. Owing to the irresolution and uncertainty, the weakness and the terror, which prevailed in the Hanoverian councils, all the proper military preparations were neglected and delayed. It is mournful to remark that of the countries which have been conquered by the French, all the governments seem uniformly to have evinced the same character of imbecility and indecision. The feeble opposition which was made to the ravage of the French arms in Spain, Sardinia, Switzerland, and Holland, will furnish ample proof of this. It is painful to reflect, what ignorance of the art of war was displayed both in the plan of the campaign and in the mode of the execution. All was inconstancy, terror, and indecision in the cabinet and in the field. Since the æra of the French revolution, both in the civil and military departments, those men have been constantly employed in the highest stations of power and trust, who have most distinguished themselves by bravery, activity, energy, and talents; while in most other states the same honours and employments are usually conferred on influence, intrigue, and birth, though associated with the most contemptible imbecility and the grossest incapacity. In France all conditions are in some degree subordinate to the military. In her political transactions France employs military men of penetration and experience, of sound judgment and comprehensive views. And hence she derives no common benefits. If we call to mind the details of the different negociations with France, we shall find

that the French cabinet have always seized every military advantage, which other cabinets have imperceptibly suffered to escape.

In Hanover we may perhaps justify the want of a vigorous resistance by the overbearing power of France; but history teaches us that military success is not determined by physical so much as moral strength. In 1803, Hanover could raise a much greater force against France than she could bring into the field in 1758; but in 1758 she was attacked by 100,000 men, and in 1803 by 10,000. The military men who think that we can do nothing against an enemy who possesses a superiority of numbers, should read the campaigns of Gustavus Adolphus, of Turenne, of Charles XII., of Ferdinand, of Frederic II. and of Washington. But the soldier who regulates his motions merely by arithmetical calculations, will never be animated by the spirit of these heroes.

Nothing could exceed the tardiness, irresolution, and imbecility with which the Hanoverian government prepared to meet the approaching crisis. They seemed to be afraid of collecting the military resources which they possessed; and at last, when they evinced something like a disposition to make a vigorous resistance to the enemy, the opportunity was irrevocably gone by! The royal mandate for collecting the troops arrived in Hanover on the 19th of April; but it was not till the 6th of May that the Hanoverian ministry could resolve to put it in a train for execution. On the 13th of May the ministry, after exchanging many notes with the field-marshal, (with whom they might at any moment have had a personal conference,) determined to augment the army to 30,000 men. On the 19th a note was received from London, in which the ministry and the field-marshal, were directed to do nothing which might not seem for the general good of the electorate, or might expose them to the greater inconveniences of war. Thus the time for action was wasted in dastardly indecision; when on the 2d of June the enemy advanced towards Suhlingen, and would not suffer the negotiations which were begun, to impede his march or repress his activity. The Hanoverian troops were neither collected nor equipped; the military magazines were not removed; and thus 10,000 French with eleven pieces of cannon, and almost without ammunition and cavalry, got peaceable possession of the electorate of Hanover, and the fortress of Hameln. The brave Hanoverian army were made prisoners, and an immense quantity of artillery, ammunition, &c. fell into the hands of the enemy. On this as on many other occasions we cannot but remark that the French owed more to the mistakes, the indecision and the impolicy of their

enemies than to their own wisdom, energy, or prowess. Their conquests have been obtained less by courage than by art; the Hanoverian cabinet in London could choose only between two plans. If they intended that the Hanoverian army should offer no resistance to the enemy, they should instantly have transported the military stores, royal effects, troops, &c. from Hanover to England, and not have exposed the brave forces to misery and shame. For this purpose they had an interval of two months, if they had begun in time. If the cabinet preferred resistance, what was more natural than to order the field-marshal to complete the military preparations, and vigorously to oppose the enemy? One of these measures was so palpably requisite, that we should hardly suppose it possible for any thing but the most consummate treachery to have adopted a third, in which the military stores were lost, and the troops captured and disgraced. The results of indecision and of ignorance in military matters so often border on those of perfidy and crime, that it is impossible for any who are not intimately acquainted with the motives, to know to which they ought to be ascribed. In this account the field-marshal manifests correctness of thought and sagacity of observation; and he has been completely successful in proving that on his part he did every thing which duty and conscience directed him to do. The conclusion of the work ought to be deeply imprinted on those cabinets who are forced to contend for their honour and independence. 'May those unhappy events,' says the field marshal, 'prove to those whose business it is to watch over the welfare of nations, HOW DANGEROUS it is in critical exigencies to adopt half-measures!'

ART. VII.—*Muhammed Abul Casem, &c.*

Mohammed Abul Casem, the great Prophet of Mecca. A Parallel to the Natural History of the great Teacher of Nazareth. Two Parts. 8vo. 1802-3. Mecca in the title-page. 1806.

IN the first book the author gives an animated description of the characteristic features of Arabia and its inhabitants; and we meet with some remarks and explanations, which have an air of originality. Thus he supposes that the object of circumcision was in particular instances to render men more fit for the performance of the genial rite, or to augment the enjoyment. But on the other hand the circumcision of women, which is practised in Arabia (see Nie-

buhr) has from physical reasons a great tendency to diminish the sensibility to the pleasurable stimuli. In the east, in which polygamy has always prevailed, both usages may have been inverted in order in some measure to restore the equilibrium of power between the man and his numerous wives, and to secure the fidelity of the last.

In Persia, about the time when Mohammed first became acquainted with the country, Khobad Schirovich had usurped the throne by the assistance of the nobles, had murdered his father in prison, and put his own brothers to death. In Mohammed's childhood the Persians had conquered Yemen, and threatened to be as formidable to the Arabians as they were already to the Greeks. Such was the state of things when Mohammed attempted to complete the fond desire, which was still cherished by the Arabs, that God would send among them a person fitted to improve and purify their national religion. In the second book the author adheres to the historical fact, that the family of Mohammed had the care of the Caaba; that about 20 years before the birth of Mohammed, the rivalry between the Christian temple of the Ethiopian chiefs at Sana in Yemen, and the still heathenish sanctuary of the Caaba, had come to an open rupture, and occasioned what was called the Elephantine war; and that an old propheteſs, on the mountains of the Kaikoam, had, according to the Arabian historians, a considerable influence in the conduct of all these events. The miraculous conclusion of the war between the chiefs of the white elephant, which is cited in the Koran, and which according to Sale's account could not have been the invention of Mohammed, is ascribed by the author with no small shew of probability to the agency of the Simoom. This deadly wind precipitated clouds of birds down upon the army; and the fabulous addition was made to the report, that each of these birds let fall three little balls of lime which destroyed the forces of Abraha. However this may be, the keepers and guardians of the Caaba were incited in every way to secure the existence of their favourite sanctuary, or to exalt its honour above that of its Jewish or its Christian rivals in Arabia. Many plans and attempts for this purpose are buried in the night of oblivion. Mohammed was the person who was destined to succeed in elevating his Caaba by means of a worship, neither heathen, Jewish, nor Christian, but partaking of the nature and properties of all three. The author accounts for the poverty of Mohammed, by the circumstance that his father was once obliged to procure his safety by the sacrifice of 100 camels, and his death took place before he could recover his former opulence. It is very probable that his early education was among the roving

Nomades; and that his grandfather Abdal Motalles gave the enthusiastic, and at the same time monotheistic direction to the mind of young Mohammed. Abdal Motalles himself is supposed to have meditated a religious reformation, and his commercial intercourse must have afforded him numerous opportunities of studying the character of the Arabians. In recounting the wonders which attended the early years of Mohammed, where the author cannot directly contradict the facts which are produced by the Arabian historians, he has recourse to the rational method of a natural explanation. We may sometimes regard such marvellous occurrences as mere inventions; sometimes we may discover circumstances which constituted the real basis of the fable; sometimes an explanation, an accident, a metaphor, an error of the narrative may have occasioned the miracle; sometimes it may have been originally taken for a miracle. A fair and impartial judgment on the subject is to be obtained only by a thorough investigation of all the possibilities. It is only that critic who to great depth of research, sagacity of intellect, and soundness of judgment, adds a comprehensive knowledge of history and of man, who can be expected to discover the genuine rules of interpretation for the marvellous relations of antiquity. All the readers of history are not so well able to detect or to explain the assertions of imposture as the young Ayescha, one of the most sagacious of Mahomet's mistresses or wives, who, speaking of the prophet's nocturnal journey on the glowing beam, said that 'the Apostle of God did not travel in the body but *only in the spirit.*'

That Mohammed was a person of a very different character from that in which he has been depicted by the polemical antipathy of the Greeks, is clear from the esteem which he enjoyed among his contemporaries before he made any claims to a prophetic mission. The appellation of *Al Amin* (one in whom we may confide) which was at that time given him by his countrymen, conveys a high and incontrovertible eulogy on his work. It appears that his admirers in a future period, considered him in many of his earlier actions to be younger than he really was. Hence the almost inexplicable gap of 15 years of serene quiescence between his marriage and his appearance as a prophet. The tradition of two thousand years that Abraham had raised the structure of the Caaba, was happily at hand on which to found the basis of his reformation. As the apostle Paul had referred to the faith of Abraham as a model of the belief which he so strenuously inculcated, so Mohammed very shrewdly appealed to Abraham's belief in the unity of the godhead in opposition to

the triune Deity of the Platonizing Christians, which appeared to be at variance both with the faith of Abraham, and with the doctrine of the prophets. With respect to the numerous Jews in Arabia, the name of Abraham operated as a sort of charm, of which the prophet made considerable use. The injunctions of Mahomet, purifications, alms, prayers, and fasts, were not new. The fifth, the pilgrimage to Mecca, a source of wealth, on account of which the Caaba was so important, was reserved when the Caaba of an idolatrous worship was transferred to the worship of the one only God. In the temperament of Mahomet, pride, ambition, sensuality, were incorporated with generous views and an artless enthusiasm. His extacies were sometimes so profound, that he knew not whether the operations of his fancy were an illusion or a reality. The author remarks the services which Khadidsha rendered to the cause of Islamism, and how much Mahomet degenerated into an unrelenting ferocity, when female benignity no longer exerted its softening influence on his heart. How true is it that no conceit is dearer to the soul of the fanatic, than the belief that he is doing the work of God; and that the glory of the creator, and the salvation of the creature depend on his exertions! What offering can then be too great, what means which may conduce to the end, either forbidden or unjust!!! More sanguinary measures were adopted after the union of the converts and partizans from Medina; or according to Gagnier, after an attempt had been made to murder the prophet in his bed. In the sequel, Mahomet appears so subtle in his plans, and prospective in his views, that we must either suppose more system and artifice in the preceding period, or acknowledge that in his more than ten years of placid but studious activity, he had excited and invigorated all those powers which were necessary for the support of his prophetic claims. The picture of this extraordinary man, which is delineated in the present work, appears to bear a much closer resemblance to the original, than that which we find in the biography of Gagnier.

ART VIII.—*Genie de Voltaire, &c.*

The Genius of Voltaire, appreciated in all his Works.—Intended to serve as a Supplement to all the Editions of that illustrious Writer. By M. Palissot. Small 8vo. Paris. 1806. Imported by Deconchy.

SOON after the death of Voltaire, there was set up, as usual, a general hue and cry after every page, acknow-

ledged or reputed to have been an emanation of his prolific pen. Every letter, billet, and card, every gibe and joke, purporting to be witty, blasphemous, or obscene, was put under contribution. The labour of collection, perfectly independent of selection, was assigned to Beaumarchais, and what with printing the same plays two or three times over under different titles, letters to bankers and orders to valets-de-chambre, a pretty little *recueil* was made up of seventy volumes in octavo. The Paris press being interdicted, a distant one was sought for, and in consequence an abundance of errors were admitted, the correction of which was remanded to the end of the last volume. M. Palissot therefore undertook the task of republishing his works in better order and with more accuracy, and added to each article a short summary of its merits and defects, and a brief account of its composition and reception, and (which constitutes one of his principal improvements) *compressed* the work into a less space than his predecessors by fifteen volumes. All these little accompanying critiques are now published separate by a Paris bookseller, Patris, and offered to the public as a desirable supplement to the other editions of his author.

M. Palissot was well fitted for the undertaking by a long acquaintance not only with Voltaire himself, but with all the literary characters contemporary with him; Crebillon, Lesage, Destouches, Marivaux, Louis Racine, &c. His critiques also (without meaning to praise them very highly) may be allowed to be more discriminative than the generality of French eulogists, who, as Bishop Hurd observed some years ago, are fond of dealing out their 'pulchrè, benè, rectè,' but are very shy of giving the reasons, or drawing the line of their praise. But unfortunately Palissot is like his author, an *esprit philosophique*, and with all his pretences to impartiality of judgment, was unable to discriminate between simple and adulterated Christianity, between religion as it was in his own country, and religion as it should be. The consequence is that his readers must prepare their ears for numerous offensive passages, and must expect to find revelation treated as a synonymous term with superstition, and deism with philosophy. With this exception, and a little too much *triade* about the 'happy government of the hero-deliverer of France,' this volume may afford some amusing information to those who wish to have a general notion of books without the trouble of reading them.

With respect to his dramatic talents, M. Palissot places his author next after Racine and Corneille, and before Cre-

billon. Voltaire's jealousy towards Corneille in the edition which he gave of his plays is well known. Palissot, in a posterior publication of Corneille with notes, has rescued him from the hands of his rival. He attributes the depravation of Voltaire's taste in regard to the importance of what are called the unities, to his attention to the English writers, a charge to which we are content to plead guilty, as long as unprejud..ed judgment shall decide that these factitious rules are nine times in ten more honoured in the breach than in the observance. If Voltaire improved his taste during his visit to England, it cannot be said that he returned the favour in his strange translations from Shakespeare.

In considering the principles on which Voltaire wrote his commentary on Corneille, M. Palissot says:

'He established it as a fundamental maxim, that in order to judge whether verses are bad, it is sufficient to put them into prose, and if these verses, thus taken to pieces, offer either turns of thought or expression which offend the judgment, the verses are to be considered as faulty.—One would not have expected from a man so practised in the art of versifying and so successful in his practice, a paradox which (if my memory does not deceive me) had been imagined before him by Fréron.'

One would much less have expected that a person who sets himself up for a veteran in the art of criticism should be ignorant that the above mentioned criterion of poetry had been proposed, long before either Freron or Voltaire, by Horace. The rule seems to be applicable to any language rather than the French, which possesses very little diction peculiar to poetry, and still less harmony of versification that can give a passport to a thought or expression which would offend in prose.

Upon the whole we can bestow no very high commendation on the present work, nor can we feel any warmth of gratitude to the editors who have been at the pains of collecting its materials and publishing them separately. We have compared the observations of M. Palissot with the 'Avertissements des Editeurs' in the edition of Voltaire's works published at Deux-ponts, 1792, and we think that in various instances the advantage lies rather on the side of the latter.—Voltaire seems not to have been very happy in his posthumous auxiliaries, who were to pull the trigger (as Johnson said of Mallet) of the blunderbuss which he had loaded against religion and morality.

ART. IX.—*Essais de Philosophie, &c.*

Philosophical Essays on the Study of the Human Mind, by Pierre Prevost, Professor of Philosophy in the Academy of Geneva. With some small Pieces of the late G. L. Le Sage. Tome I, II. 8vo. Geneva. 1805.

PHILOSOPHY, says M. Prevost in his preface, is the study of nature. The nature of the body is the object of physics; the nature of the human mind is the object of another science to which no definite name has yet been assigned. The analysis of the mental powers employs one part; the laws of thought another. This is logic, which, on account of the importance of the subject, should be regarded as a particular science. 'The present essays,' says the author, 'have logic for their object. Logic has hitherto occupied my attention more than morals, partly on account of its influence on physics, which inclination and duty have led me to cultivate partly from its immediate relation to the analysis of the mental powers.' These Essays, are in fact, a summary of logic formed into aphorisms, with a previous psychology, which, according to the views of the author, should serve as the basis of logic, and without the help of which it is nothing more than an unsatisfactory empiricism. The work contains more relative than pure logic; no profundity of research, but distinct perceptions and perspicuous thoughts in an easy and simple style.

The first part contains an analysis of the mental powers; which is more descriptive than explanatory, and confined to the detail of known appearances. The author determined to keep within the limits of well established facts, and to admit nothing which was at all dubious.---He begins with some familiar appearances of human and brutal nature, with the organization, senses and, motives of brutes, and draws a comparison between the nature of the man and of the brute. He considers man as a social being, the origin of society, the state of barbarism and civilization, the activity, arts, and language of the human animal. The second book treats of the first appearances of thought, of the origin of all ideas from the senses, of the forms which they assume in the thinking substance, of space, time and the categories.---In the second part of the second book he enquires how the idea of extension originates from the senses, and from what sense in particular, in which he gives the results of Condillac and Destutt de Tracy, who perpetually confound the matter and the form of perception.

'When we acknowledge,' says he, 'that all ideas are derived from the senses, we experience some difficulty in accounting for that of

extension. We have seen a philosopher who cuts the knot in two by representing the idea of space as a primitive form of our sensibility. Some psychologists have hoped for more success from their exertions. And in general, from the times of Locke, those philosophers who are strangers to the doctrines of Kant, have thought that they could explain how and by what senses we judge that there are exterior objects.'

The author treats of the organs of sense, and particularly and at length of those of hearing, sight, and touch. By the sight, says he, we do not originally discern any distance of the object from the eye. We do not discern the remoteness of surfaces and bodies from the sight, but deduce it from the sensations of vision as well as from touch;—a fact which is not subverted by the example of Cheselden's blind man, or many optical illusions. This the author himself allows, p. 98.—He divides the powers of the mind into simple and compound. To the first he refers memory, imagination, abstraction, association of ideas, attention; to the last, genius, and taste. These are treated according to this arrangement. It will be clear from this enumeration that the author's classification is not very complete; but his logic is designed to supply the deficiency.—The motives of the will the author divides into rational and irrational, among which he reckons the instincts, the animal appetites; the desires whose object is no corporeal want but some lifeless thing, as the desire of knowledge, of society, of distinction; the desires whose object is the good or evil of some living being, of ourselves or our fellow-creatures. These come under the denomination of affections. The rational motives refer either to utility or duty; the last are the unselfish. The sixth book contains a copious explanation of the theory of vision and of the imagination, in order to shew by both these examples what fund of matter is contained in the short propositions of the above sketch. In the first essay the author endeavours to shew Reid's theory of projection as the only one which is correct, and either to invalidate the objections or to unite them with the theory. The second essay contains Dugald Stewart's theory of the imagination; which includes many interesting observations, and serves to explain many appearances.—The ideas of vision, Stewart says, are more easily reproduced than those of sounds or smells, because the first are always more compounded than the last. Hence we more easily recollect a succession of sounds than any individual isolated sound. The author seems inclined to believe that a conviction of the reality of the objects accompanies the ideas of imagination, though this conviction is momentary and vanishes as soon as we reflect on the arbitrary power with which we can

summon up images or order them to retire. Hence the illusion of a dream. In this state ideas appear and pass away without the succession being determined by any liberty of choice. We consider them, accordingly, as ideas of reality, as when we are awake we refer sensations to objects, since they operate on us without our choice, or being able arbitrarily to regulate their continuance. Hence fainting often depends on the want of power to determine at will the succession of our thoughts.

The second volume contains the logic; but we find in it no developement of the laws of the thinking faculty. But this was not the object of the author. The work is divided into three books; the first treats of truth, the second of method, and the third of error. We are in possession of truth, says the author, when we affirm what is and deny what is not. Truth is conditional or absolute. The criterion of conditional truth is the identity between the principle and the consequences. Absolute truth has not one and the same criterion. We acknowledge it by direct and indirect means. The direct means, which we may also call the immediate criterions of this species of truth, are, 1, *the internal sensations,* which assures us of the truth of the following and similar propositions, *I will, I think.* 2, *the senses; this object is without me, this body is sonorous.* 3, *the recollection; I have seen, heard.* The indirect means or immediate criterions of absolute truth are, 1, *testimony,* 2, *the supposed resemblance between the known and the unknown,* on which are founded all the general conclusions deduced from experience, and particularly all predictions of the future, as, *the sun will rise to-morrow; bodies are hard.* It is difficult to explain on what the confidence is founded with which we express such general judgments of experience. The author passes over the enquiry as not indispensibly requisite in the analysis of reasoning. Such judgments suppose abstraction and association, but whether both perfectly explain the phænomena is a question which he does not discuss. Resemblance is either near or distant. The first proves the general results or truths of experience, the second is termed analogy, and is properly a method which is to be employed with caution. With respect to absolute truth, the author says, 'the object on which I judge is either where I am or where I am not. In the first case it is either in me or without me. In the second case it is either where I have been, or where I have not been, but others were present.' As truth is certain or uncertain, the author treats in separate parts of certainty and probability. In the first part very little occurs which relates to the formal exercise of the understand-

ing; the author pays more attention to the sciences of which the effect is certainty. Next follow various divisions of the sciences, with Bacon's genealogical tree, and the author's own classification, in which he avoids some of Bacon's defects, but which may itself be charged with others, and particularly the want of systematic arrangement. As a proof we adduce his subdivisions of philosophy. 1. Philosophie de raisonnement par mathematiques, 2 de raisonnement mixte. Nature corporelle, incorporelle. Philosophie des corps. Philosophie naturelle proprement dite, ou physique raisonnée. Philosophie des esprits. Esprit humain. Autres esprits. Philosophie de l'esprit humain. Analyse de ses facultés (ou psychologie). Logique Morale. Theorie des arts mecaniques-liberaux. Theorie du langage critique, &c. Philosophie des autres etres. Philosophie generale des êtres et de l'univers. Science transcendente. Theologie melée d' autorité et d'operations de l'esprit. As certainty is either immediate or mediate, the author treats of evidence, particularly of axioms and then of demonstration. Axioms are general propositions of immediate certainty. The author exhibits a table of axioms, and defines their use in the sciences, which consists in their supplying the place of definitions and theorems. They may properly be considered as hypotheses which we assume in order to prove what follows: even in moral investigations we may employ hypothetically assumed principles. The following is a specimen of the author's table of axioms. Axioms refer either to the different species of certainty, or to some particular object which is present before the eyes. The first are either particular or general. To the first class belong the following; (a), for the internal sense; I *am a substantial being modified by a diversity of impressions;* (b), for the external senses; *what the senses clearly attest is;* (c), for the memory; *what the memory clearly attests has been*; (d), for evidence; *language* (gesture, or any other) *is an index* of the *thoughts*; (e), for experience; *the laws of experience are unalterable.* We abstain from any observations which this classification would naturally suggest. The section on probability is very copious, but it relates principally to mathematical probability. The second book on method is particularly rich in useful rules; in which are included all the means which are possible for the investigation of truth, with an account of the methods of invention, and with a particular reference to the sciences of pure reason and of experience in general, with the questions which belong to each; and lastly of the use of oral and written instruction and of the art of instruction. These essays deserve considerable com-

mendation from their practical applications. This is particularly true of the treatises of Le Sage, which are found in the appendix, on the method of the hypothesis and exclusion, with a short history of the last, which serves for an introduction to the second treatise. This method is nothing else than a species of induction, in which after a complete enumeration of particulars, and an exclusion of the impossible or improbable, we form a determinate experimental proposition.

Art. X. *L' Imagination.*

The Imagination; a Poem. By James Delille. Two vols. Paris, Michaux, 1806. Imported by Deconchy.

M. DELILLE informs us that he bestowed nine years on the composition of this poem. It was begun in 1785 and finished in 1794. Whatever therefore may be the merits of the piece itself, it certainly cannot justly be termed an hasty production. If excellence has not been attained, it must be imputed rather to the want of talent than the want of time. But the productions of genius are seldom of such tardy growth. Time is requisite to give them their last polish; and the precept of Horace 'nonumque prematur in annum,' was designed to enforce correctness rather than to restrain the rapidity of the original execution. A poem which is the work of ten years will usually be marked with many irregularities, corresponding with the vigour or lassitude, the indolence or animation, which the writer has experienced during the performance. Hence careful revision and diligent application of the file, 'limæ labor,' will be necessary to give a proper consistency to the whole, and to produce at least an approximation to uniformity of excellence. In the poem of M. Delille we perceive no striking elevations, no stupendous soarings of genius; an insipid mediocrity pervades the whole; in which we meet neither with any very attractive beauty nor repulsive deformity. Like most of the other poets of his nation, he is diffuse and tame. His descriptions tire by prolixity, and his episodes are flat and dull. His pictures are not destitute of ornament, but the ornaments which they have, lose their effect by their number or frivolity. A compressed energy of thought and expression is necessary to excite the true feeling of grandeur and sublimity; but M. Delille is sure to reduce and diminish what might otherwise have been grand or sublime by the minutiæ of his details. Even those parts of this work which might have been fabricated of solid gold, he beats

into such an impalpable tenuity, that we neither discern the substance nor the lustre of the precious ore. Amplification is a figure which when employed with moderation and with skill, forms one of the principal constituents of poetic excellence; but we may amplify till we cease to aggrandize, and till the feeble exertion to produce a giant generates only a dwarf. Poetry is nothing without imagery; but then it must be imagery that will interest, and it is not the multiplicity which excites the interest so much as the judicious selection of the parts and the tasty disposition of the whole. That poetry interests most which acts most powerfully on the sensations; but many writers miss this end by superfluity of exertion. They do not sufficiently study the climax of sensation, and consequently where they might leave impressions of delight, they go on till they enervate and tire. These remarks will be found very applicable to the poem of M. Delille, of which we do not object to the plan so much as the execution. The subject itself is naturally rich beyond the power of exhaustion. What is there either in nature or in art which may not be comprehended in a poem on the imagination? It blends the illusions of sense with the realities of life; moral ideas with material forms; the world of spirits with every species of corporeal existence. Instead of presenting the reader with any extracts, which it would be difficult to render into English verse so as to preserve all the characteristic features of the original, we shall lay before him a compendious view of the contents, from which it may be seen how far the plan of M. Delille's poem agrees with that of Akenside and other writers, who have written either on the whole or on detached parts of the same subject.

First Canto.

Man in his Intellectual Relations.

Material objects make certain impressions on the senses; these impressions are engraven on the memory. It is in this vast receptacle of ideas that the imagination selects, colours, modifies and combines them at its pleasure. Dreams are the product of the imagination, which is active even in the repose of night; the action of the imagination in the creation and use of forms; travels from the moral to the physical, from the physical to the moral world, make one serve for the embellishment of the other. What it is in the different characters of objects which most vividly strikes the imagination; the effects produced on it by contrasts, oppositions, and relations more or less immediate; how it passes from one idea to another which appears the most remote. What degree of happiness a man may procure by the culture of his reason and his imagination. Historical episode adapted to the subject.

Second Canto.

Influence of the imagination on happiness; the pleasures of illusion substituted for the pleasures of reality; the imagination disdains the present, approximates the past by memory, and the future by anticipation. The memory operates powerfully on the affections, produces regret, remorse, friendship, gratitude, hatred. Episode relative to the subject. The future still more vividly affects the imagination; hope and fear constitute the impulsion; its influence not only moral but physical; some happy results from such illusions; injurious or salutary effects of fear, avidity with which it seeks the prognostics of the future force; with which the imagination tends to avarice, to ambition, and to love. Episode relative to this passion.

Third Canto.

Impression of exterior Objects.

Colours, forms, motions, grace, which result from their elegance and harmony; power and charm of modesty, power of novelty, its attractions and dangers, power of fashion, impression which is produced by the view of that which is beginning, and that which is ceasing to be, of infancy and old age. It is in our want of motion in which resides that charm of the most terrible spectacles of battles and volcanoes. What objects produce and support melancholy, sorrow, fear, and horror; shades of distinction between these different affections, smiling objects, their definition, picture of some objects of this kind, effects of grandeur on the imagination, grandeur in the works of nature; forests, sea, mountains, grandeur of the heavens, man the master-piece of creation, and more vividly affecting the imagination than any other object from the impression of his sentiments, the eloquence of speech, of his gestures, and of countenance. A view of Marius disarming his assassin.

Fourth Canto.

Local Impressions.

Reciprocal effects of the imagination on places, and of places on the imagination; influence of wild and cultivated spots, acting on us with a variety depending on the state of the mind and heart. With the physical power of places is joined the moral power which originates in our agreeable or mournful recollections. We are attached to places in which we were born or educated, in which we have been happy, which have been the scenes of courtship and of love, those even in which we have been unhappy, in which the objects of our affections and our regrets repose in the tomb. The antiquity of particular spots and the associated recollections, these places make a more lively impression in proportion as they recall more celebrated occurrences, the imagination is transported with the view of Athens and of Rome. Episode on Choiseul's travels in Greece; charm which is felt in those spots which have been consecrated by the inspirations of the muse, which have been the favoured residence of genius and talents. Impression produced by

dark places, by solitary wilds, by solitude and darkness united with a sense of danger, example of these impressions taken from a fact which happened in the catacombs of Rome.

Fifth Canto.

The Arts.

Hymn to beauty considered as the model of the arts. The beautiful idea of sculpture and of painting, care which the Grecian artists took to catch the most perfect forms of nature, and to compose a whole of many scattered tracts selected with taste and reproduced by genius, these artists have indeed often passed the boundaries of nature in order to attain a perfection to which nothing similar in nature could be found, the Apollo Belvedere, the Transfiguration by Raphael; music, dancing, architecture. Description of the dome of St. Peter's at Rome; poetry, its charms and consolations, its different species; comedy, tragedy, Moliere and Racine; the fable, La Fontaine, the Epopea; Homer, Virgil, Dante, Milton, Ariosto, Tasso, Ovid, Voltaire. Eloquence, the force which it gives to useful truths, the superior sciences in respect to the imagination, geometry, the mechanic arts, clock-making, printing, navigation.

Sixth Canto.

Happiness and Morals.

Influence of the imagination on happiness at different periods of life; by what principles we ought to govern the imagination; sources of happiness, independence, labour, virtue in respect to the imagination, it sees the past embellished by what it has done, and the future by what it hopes. Happiness in respect to society, inconveniences of excessive confidence and distrust. Portrait of J. J. Rousseau. The imagination which exaggerates the pleasures, exaggerates also the pains of life; how we may arm the imagination against the fear of death, poverty and obscurity; resources which nature itself furnishes in order to teach us not to fear, assistance which may be derived from the perusal of the moralists, Horace, Rousseau, Fontenelle, Voltaire, Montaigne; necessity of determining the choice of books, by our age and our necessities; necessity of repressing the activity of the imagination in unfortunate circumstances; ingratitude, loss of fortune, of friends; in exile and captivity; necessity of employment in these different situations to dissipate chagrin and prevent the mind from tormenting itself, example of Pelisson.

Seventh Canto.

Policy.

Insufficiency of laws and punishments to govern a people, means which the imagination has invented to supply the deficiency and inspire patriotism and obedience; power of ceremony, its political advantages, inconveniences and miseries produced by the neglect. Ceremonies and public festivals; respect paid to the dead among civilized and savage nations, its advantages to society, serves to connect successive generations by the ties of recollection and regret,

gives efficacy to the last will of the deceased; the festival of the dead; the resurrection, the recompense of the just; tribute of praise to M. Turgot. Rustic feasts designed for the recreation and the encouragement of labour: description of some of these festivals in different countries; triumphant feasts; description of Roman triumphs; solemn trial of the kings of Egypt; national festivals of the Greeks; species of spectacles which may be exhibited in climates less favourable to such solemnities. Effects of monuments, their origin, progress; tombs; mausoleum of Marshal Saxe; politic contrivance of the ancients to exhibit the monuments of illustrious men as objects of emulation and lessons of virtue; profanation of the sepulchres of St. Denis; danger of lavishing honours without discrimination; medals, eluding, by the solidity of their materials and the facility of their preservation, the ravages of time. Of the costume of different states; miseries which have been occasioned by the neglect and contempt of costumes; power of signs, the *green* and the *red* factions; the tricoloured cockade.

Eighth Canto.

Religion.

Contemplation of the Supreme Being, the original source of all perfection; distance which our infirmity makes between us and the Divinity, want of a worship which may bring us more into contact with the idea of an avenging and remunerating God. Divers sources of the different worships which have been created by gratitude, fear, hope, interest and pride; the benefactors of their country a primary object in the worship of antiquity; vices and even crimes sometimes shared with the virtues the honours of public adoration: apotheosis of the Roman emperors; fear a more common source than gratitude of a great number of religious creeds; hideous forms which it bestows on the deities of its creation; wishes of the poet in favour of the Africans brought up in capricious and destructive superstitions; Indian divinities formed on the model of the careless deities of Epicurus. Gods created by interest, feast of the Maldives consecrated to the winds by a people addicted to navigation. Influence of pride on some religious ceremonies; the ape worshipped in some countries on account of his resemblance to the human being; the Indians offering shavings to their gods because their hair is naturally curled. A craving for novelty gives birth to a great number of worships; the inventors of the arts of divination. Man invincibly propense to superstition; divine honours rendered to the vilest animals and even to inanimate beings; the worship paid to the Grand Lama; the people who wanton in the creation of divinities; the desire of prying into futurity, creating auspices, augurs, and all kinds of predictions; the Romans governed by the cries or flights of birds; superstition of the oracles tributary to pride and ambition. True origin of the union between the authority of the priest and of the magistrate; happy effects of this union; the different divinities of the antients trans-

ported by tradition from the place of their nativity to other countries; the knowledge of one only God communicated by Moses to the Hebrews; the profound and permanent impression which this people retained of these original ideas; the pomp of their ceremonies; religion casts its awful veil over the most trivial occurrences of life. The gods of Egypt transported into Greece, but in a more benign and endearing form; the Romans by whom they were adopted gave them, according to their national character, forms more majestic and severe; the political engine which the Romans made of public worship; their triumphal and rustic feasts, exciting the love of glory and of agriculture; Jupiter Stator, Pales, the god Terminus, the protector of property; the domestic deities worshipped in Rome and in China; capricious treatment to which they were subjected at Rome, and of which we still find some traces in Italy. Influence on religion by the founders; Zoroaster, Numa, Mahomet, Confucius; influence of manners and of climates; the sun worshipped in almost all parts of the world; invocation of the poet to this star, the source of so many benefits. Revealed religion, its incomparable superiority; if the imagination did not create it, it has augmented the pomp of its ceremonies, embellished its triumphs, and supported it in its persecutions; picture of the martyrs and first Christians collected in the catacombs; cruelty of fanaticism; the greater moderation of the Greeks; all the people of Greece assembled at Delos to celebrate the festival of Apollo; human sacrifices in Gaul and Mexico. All religions make the hope of pardon run parallel with the fear of punishment; advantage of the Christian religion in this respect; episode on this subject.

Such is the substance of M. Delille's poem, in which it must be observed that there is no want of diversity of matter. But various and abundant as were the materials, the illustrations and embellishments which his industry collected, he has not been successful in combining them into a perfect whole, or in diffusing any thing like the fire and animation of genius through every part. A certain degree of languor is felt in every page, nay almost in every line, and though the diction be often smooth and polished, it is diction which never kindles with a poetic soul. Dulness certainly cannot be imputed to Mr. Delille; he has in many instances written too well to be called dull; but it must at the same time be observed, that many of the flowers which he has culled in the wilds of Parnassus for the decoration of the present poems, have a very lifeless odour and a very narcotic power; and though we may be willing to pay due respect to the salutary juices of the poppy, we never wish to see those juices mingled with the effusions of the muse.

ART. XI.—*Tableau Historique, Statistique et Moral de la Haute Italie, &c.*

An Historical, Statistical, and Moral View of Upper Italy, and the Alps which surround it, preceded by a comparative Sketch of the Characters of the Emperors, Kings, and other great Princes who have reigned in Upper Italy, from Bellovese and Cesar to Napoleon the First. By Charles Denina, Librarian to the Emperor and King. 8vo. Paris, 1806. Imported by Deconchy.

ALTHOUGH the modern and fleeting title of 'kingdom of Italy,' excites but little curiosity, yet the Alps, Savoy, Piedmont, and Lombardy, will ever be accompanied with the liveliest emotions; and the most incurious reader who has ever visited the Alps and Upper Italy, where the eye turns alternately on the most sublime, the most beautiful, and the most picturesque scenes in nature, will always seize every new description of that most interesting country with the same eagerness as the hand of a long lost friend and fellow traveller. An historical, statistical, and moral account of such a country, notwithstanding the numerous topographical, archæological, and geological works which have been published, may still abound in original facts and important observations and reflections. The present period indeed renders every thing relative to Piedmont and Savoy still more and more interesting, when we see a presumptuous effort made to obliterate many of the hallowed records of antiquity by attaching to ancient places, new and uncouth names taken from modern events, in order to identify the existence of the latter with the permanent history of nature. The vanity and irreverence of such an attempt, while it excites indignation, at the same time enlivens our respect for the sacred memory of former times. In justice to our author, however, we must observe, that he manifests no such frivolous partiality for new and irrational appellations: we do not read in his work of Mount Napoleon and Mount Buonaparte; he is a native of Piedmont, and feels the unfortunate degradation and vassalage of his country. Experience, perhaps adversity (for who in those countries has not been made to drink deeply of the bitter draught?) may have taught him prudence, yet his candid and apparently simple statement of the present and former taxes, revenues, and commerce of Piedmont and Savoy, will perhaps do more to generate discontent and hatred against the usurpation of Buonaparte, than volumes of declamations against his profusion, impositions, and tyranny. The whole work indeed, as tending to contrast the political situation of Upper Italy in its present

and former days, when under the kings of Sardinia and the house of Austria, militates strongly against all the new divisions and regulations made in those provinces. The only exception to this, is the preliminary discourse addressed to Eugene Beauharnois, which professes to give an historical sketch of the characters of the princes who have governed in Upper Italy, but which is in fact, a tissue of fulsome adulation and bombastic praises of Buonaparte, who is made as much superior to Cæsar and Charlemagne, as those worthies were to the meanest of their soldiers.

The volume before us contains 20 chapters subdivided into sections, embracing a brief history and topography of the chief towns in Upper Italy. The following are the principal places described: Piedmont properly so called, now the department of the Po, including Turin and its environs: Suza, Pignerol, and the fertile vallies of the Vaudese: Stura, including Savillan, Coni, and Saluces: the maritime Alps, and the county of Nice: the Tanaro, Montferrat, and the county of Ast: Marengo and Alexandria: the right bank of the Tesin, and the Upper and Lower Novarais: Sesia and Verceil: the Doine, Valley of Aosta, and Great and Little St. Bernard: Provence and Upper Dauphiny: Mont Blanc, Lac Leman, and Savoy: Austrian Lombardy, Milan, Pavia, Mantua, Modena, Ferrara, Serio, Mella, Bologna, Romania, Parma, Genoa, Lucca, Padua, and Venice.

'The first country at the foot of the Alps,' says Signor Denina, 'in entering from France, by way of Dauphiny and Savoy, is called *Pied-mont* (indicative of its situation) the capital of which is Turin. The etymon of Turin is not from *Taurus* as commonly supposed, but from *Taurini* the people of *Taur*, a Celtic word signifying mountain. In the two centuries which elapsed between the second Punic war and the battle of Actium, Turin was only denominated by the generic name *urbs* or *oppidum*, joined to that of the people who inhabited it. Under Augustus it became a Roman colony, and was called *Augusta Taurinorum*, *colonia* being understood; a name which it retained during several centuries, since we find it thus denominated in the Itineraries published under the emperors Constantine, Julian and Theodosius. Under the Lombards it was the seat of their principal dukes, and under the Carlovingian kings, that of the governors called counts. Finally, united to the marquisate of Suza, it passed under the dominion of the counts and dukes of Savoy, successors of the last marquis.'

The author proceeds to give a topographical description of the city of Turin, and mentions Po-street, which is built of brick, as the 'only monument remaining in Europe of a style of architecture which prevailed about the middle of the 17th century.' He excepts the custom-house at Berlin, but he

might also have excepted several places in France, as well as in this country. The construction of the citadel of Turin, that masterpiece of military architecture, Signor Denina has very properly and for the first time attributed to its real author, although the French had, as usual, ascribed it to their countryman, Vauban. Faciotto d'Urbino, who lived in the days of Leo X. and Charles V. it appears, gave the designs and superintended the works both of the citadels of Turin and of Anversa. Turin, the capital of the house of Savoy, in 1793, contained a population of nearly 80,000 souls; at present it does not contain 50,000, but the inhabitants of Moncalier, *Quiers* or *Chieri* (or as the natives call it *Kaer*), and Carmagnola, are included in the estimate. The population of the *Arrondissement* of Turin, appears considerable on paper, which is enough, in some countries, to sanction the levy of enormous taxes and conscriptions.

'In the department of Stura,' says the author, 'is *Bene*, written in the old charters Bayenne, sprung from the ruins of the capital of the people Bagienni, and called *Augusta Bagiennorum*, which was a quarter of a mile from the actual city. The vestiges of a Roman city are still seen in the remains of walls, in the distinctly marked traces of an amphitheatre, and in a quantity of inscriptions, which M. Durandi has published. *Augusta Bagiennorum* was destroyed by the Goths under Alaric, and was not again erected into a city till 1763. The natives of *Bene*, although not distinguished for their talents, are in general in easy circumstances. They are, however, distinguished by a species of commerce in what is a particular production of this little country: it is the seed of melons, which men, women and children crack with great facility one by one with their teeth to extract the kernel, of which they make emulsions for the sick, and *orgeats* for all the world.'

Unfortunately this peculiar commerce has suffered materially by French fraternity: their melon-beds are now covered with weeds, and their emulsions are scarcely in sufficient quantities to supply the comforts of the sick and indigent. A beverage similar to the above is made of melon-seeds in Valencia in Spain, where the melons are esteemed superior to any others in Europe.

Signor Denina here presents us with a long and not uninteresting digression on the character of the inhabitants of Nice, the maritime Alps and ancient Liguria. This is a favourite subject of our author, who has published several curious works on the language, genius and moral character of different nations. At the present moment indeed, when, in defiance of civil justice and the mighty barriers which nature has raised, we see these countries forced to become an integral part of France, this moral retrospect commands particular attention:

but it is too long to translate entire, and abridgment would be inadequate.

'The Marseillese, a Phocæan colony,' observes Signor Denina, 'the principal and most celebrated of the Gauls, were, as well as the Ligurians their neighbours, navigators and traders: but as much as the latter were hardy, laborious and warlike, so much were the former addicted to pleasure and all the *agremens* of human life. Their navy appeared destined only to protect their property and their commerce; and they never made war but when they could not avoid it. During the wars between the Romans and Carthaginians they generally remained neutral; and the people of Provence, of all the provinces of France, have been the least addicted to arms. The inhabitants of Cevenes and Gevaudan are an exception to this general character: they indeed are more like the Auvergnese, and are probably descended from the furious *Averni* and *Ruteni*. The Ligurians, on the contrary, were always an economical, industrious, intrepid and warlike race of hardy republicans, whose vocabulary has ever been without the word KING, till they fell under the dominion of Buonaparte.'

The country now denominated the department of Marengo includes Alexandria; but the unwholesome marsh and petty town which are thus distinguished, can never become a populous and great province.

The author has distinctly characterised the people of the adjoining provinces of Verceil and Biella.

'It is true,' he remarks, 'that the people of these two provinces are of a character as opposite as their soils are different. The district of Biella is as mountainous, dry, and in great part sterile, as that of Verceil is flat, irriguous and fertile. The people of Biella, who are active and laborious, pass for being as subtle, cunning, and artful as the others are mild, good, and honest. The fact is, the mountains of Biella have produced many more artists, workmen, merchants, and men of great talents, than the rich plains of Verceil.'

One of the most interesting sections of this work, however, is that which details the nature and principles of the civil government of the states which of late formed the dominions of his Sardinian majesty. The complete re-establishment of that kingdom is not now to be expected, even if the victorious despot who at present enslaves Europe were laid in the earth. The remembrance of that constitution, and of the mild reign of the exiled sovereign are delicate points, on which the author proceeds very cautiously.

'The constitution of the countries under his Sardinian majesty, it is admitted, had become from time to time an absolute monarchy. The absolute power of the kings originally proceeded from the dignity of vicars of the empire. In this quality of private vicars of

the Holy Empire, the dukes of Savoy and kings of Sardinia received the oath of fidelity from the lords of the imperial fiefs, which before depended immediately and solely on the emperor of Germany. In Piedmont and Savoy the military commanders superintended the police in concert with the civil power. The council of state, superior in rank to the other departments of the magistracy, never repealed the sentences of the senate or courts of justice, but suspended their execution by allowing to the parties in the name of the king, a revision of the process. The grand chancellor, generally chief of this council, as well as of all the other tribunals, had the right to preside in person; but it was rarely that he exercised that right. It has even been observed that a first president or a minister of state, promoted to the place of grand chancellor, lost much of his former influence. In doubtful cases the decision of the supreme tribunal, called the Senate, was law, or in failure of that, the Roman code was adopted. The code of Charles Emmanuel formed the basis of the Prussian code, and has been admired by the ablest French lawyers. In two points, however, it differs from that of Prussia. The law of primogeniture, which, compelling the younger offspring to celibacy, is an excuse in some measure for libertinism, and forms an obstacle to the increase of the population in Piedmont and Savoy, bears some relation to the antient feudal system. The preceding laws, which were by no means favourable to the female sex, are still less so in the code of Charles Emmanuel: the women neither participate in the property of their fathers nor in that of their husbands at their death; they are reduced to a portion, and a very moderate jointure. The Piedmontese legislators, charged with the compilation of these laws, only had in view the means of preventing the property of a family from passing with the daughters into other houses, and seem never to have considered that by this same restriction they also prevented it from returning again. It was, after all, but a natural compensation, an exchange from family to family. If the women had acquired the right of sharing with their brothers and children, it would have facilitated marriages and given a greater activity to commerce; and if they had thought of augmenting the king's revenue by these means, it is certain that a division of property would have occasioned a multiplicity of contracts and public acts, without perhaps inducing more frequent or longer processes. In other respects the laws were equitable enough, except that in some articles they trenched on civil liberty, in prohibiting the exportation of all works of new invention out of the country. By the Piedmontese law it was not lawful for a subject to promulgate any discovery out of the country, nor even in it, without the sanction of government.'

The most advantageous mode of distributing personal property among a family is a delicate, perhaps a difficult, question to determine, and certainly requires the exercise of an enlightened and impartial judgment. Perhaps those laws are the most perfect, which consider all human beings as

moral and rational agents, and without distinction of sex or positive law, either for or against any party, only indicate the means of preventing very gross abuses in either sex. The only universal law in such cases is that of cultivating the judgment and governing the passions both in men and women, and then there is every reason to conclude that they will not injure their families by an improper or irrational distribution of their personal fortunes; and all that is not personal should be clearly appropriated by positive laws, such as have been long found of the first importance in this country.

On the actual state of learning in Piedmont, signor Denina tacitly admits that the ancient system, however bad, was preferable to any thing that has hitherto been substituted in its place. The *riforma degli studi* taught grammar, rhetoric, philosophy, theology and civil and common law: to this was added an establishment called the *college des Provinces*, which had no equal either in France or Italy. All these institutions have now passed away, and we have only a pompous display of the names constituting the academy of sciences, literature and fine arts of Turin. In this list we find the names of Giobert, Bonvoisin, Rossi, Vassalin Eandi, Denina (our author), Berthollet, Bossi, and Lagrange, 'all born and educated in Piedmont or Savoy.'

Signor Denina also notices slightly the state of the arts and manufactures; he acknowledges candidly the imperfection of the latter, but treats with just indignation the unjust insinuations of the French in 1795, that Piedmont was still in the same condition that it had been eight or ten centuries before.

The population of the kingdom of Italy is stated to be 3,552,555 individuals, and, with Savoy and Nice, in time of war capable of furnishing 70,000 men in arms. We have on former occasions given a scale of faith for French calculations, and it could in no case be more fairly applied than in the present. To complete the topographical view of the countries composing that kingdom, the author gives a brief sketch of Austrian Lombardy, the detached possessions of the house of Austria in Italy, and also the republics of Genoa, Venice, &c. The union, however, of the numerous petty states of Italy, although unquestionably attended with great injustice and oppression, is not an evil of sufficient magnitude to excite attention in such eventful times as those in which it is our lot to live. Political institutions are always verging towards extremes, and revolutions seem necessary to correct their aberrations. Under the heavy op-

pression of the iron crown, the Italian states may perhaps forget their local animosities, and by shaking off their little provincial pride eventually effect both the moral and political amelioration of the people.

A considerable part of this volume is occupied by notes tending to develope the routes of Bellovese, Hannibal and Cesar over the Alps; but the author, although possessed of considerable local knowledge, is very inferior both in learning and ingenuity to Mr. Whitaker, who has published two volumes on this now more curious than useful subject. Signor Denina contends that Mont Viso has been the route of Hannibal and Bellovese, from the conjecture of Simler, that the expression of Livy *Julias Alpes*, should be read *Invias Alpes*, as at the foot of the mountain the village Envie (called in Latin *Inviæ*) is still found. To such conjectural readings there is no limit, and they never can be received as valid argument. The chief reason, however, urged by our author for his belief, is the particular place whence Hannibal could shew his army the fertile plains on the banks of the Po; a circumstance very natural to enliven the drooping spirits of an army, but also very likely to have been much more brilliant in the imagination of the historian than before the eyes of the Carthaginians. Were it not foreign to our present purpose, we could state facts to prove that neither Mr. Whitaker's St. Bernard, nor Denina's Mont Viso were the real route of Hannibal.

Before concluding our remarks on this volume, we must observe that it abounds in judicious historical facts and impartial moral observations relative to the countries of which it treats; but, partly from the want of a well-executed map, and partly from the author's diffuse and unmethodical manner of writing, it is often obscure and sometimes almost contradictory, and requires to be elucidated by his other works on Italy. On statistics we have little more than the following extract from Peuchet:

'Piedmont, augmented by some parts of Lombardy, offers a territorial extent of 1108 square leagues, containing a population of 1,879,746 individuals, or 1696 inhabitants to each square league. In 1802 the poll-tax *(contributions directes)* amounted to 18 millions of francs, (about half a guinea a head.) The *new* arrangements, it is added, must diminish the population and the public revenue of Piedmont. Turin and Coni have already experienced its fatal effects.'

From a *vieux litterateur*, we have never seen such a mass of valuable materials as the present laid before the

public without some attempt at arrangement. Nevertheless, it will be read with considerable interest by all those who have ever visited the romantic regions of Upper Italy, and who have made themselves acquainted with the varying genius and different dialects of its inhabitants.

ART. XII.—*Recherches sur plusieurs Monumens, &c.*

Researches, on many Celtic and Roman Monuments, by J.F. Barailon. 8vo. Paris, 1806. Imported by Deconchy.

OF the state of manners and the civilization of a people of whom we have no written records, we can know nothing but from those works of art and industry which they left behind them, and some of which still survive the ravages of time. History presents us with only a few notices of the antient inhabitants of Etruria; but from the numerous works of art, which have been transmitted through a period of more than three thousand years, we may very rationally conclude that the Etruscans were a civilized and highly polished people. The first object of man is to procure subsistence: and agriculture, and even commerce must flourish in no inconsiderable degree, before any encouragement can be given to the elegant and ornamental arts. The manufacturers of articles of luxury and taste can find no vent for their commodities, and consequently cannot exist till capital has been accumulated and opulence diffused. Artificial wants are produced in proportion as the wants of necessity have been more abundantly supplied; and art is nurtured in the bosom of superfluity. In the first manufactures of any nation little attention is paid to ornament, and the ornament which there is, is destitute of taste. But when not only in the more rare and costly, but in the more common articles of manufacture, which are of daily and domestic use, we behold the utmost attention paid to beauty of appearance, to delicacy and variety of form, it is a certain proof that such a people have made great advances in civilization and refinement. In the vases and other articles of Etruscan origin, which are still remaining, we behold proofs of the most perfect workmanship and the most exquisite taste. We behold richness every where united with chastity of ornament; there is the utmost luxuriance of decoration, but it is the luxuriance of modesty. Hardly any two forms are alike; and yet, as in nature, all are beautiful. The authors seem to have aspired not only to imitate but to excel that beauty and diversity of form, which are visible in the varied productions of the universe. It is not long since our own arti-

eles of earthen ware consisted of the coarsest materials and the rudest shape, without any thing like elegance of ornament or beauty of appearance. To what then are we to ascribe the great improvements which have since taken place in these particulars? Certainly, to the imitation of the magic beauties of Etruscan art. If then only the scattered reliques of Etruscan genius have been so powerfully operative in improving the taste and increasing the elegance of a people so highly civilized as ourselves, is it not a proof that at least in that point of civilization which respects the discrimination of beauty and the power of exhibiting the beautiful, which with exquisite taste can discern, and with exquisite facility imitate, modify and combine the beauty of nature's forms, the Etruscans may fairly challenge the palm of excellence and the wreath of fame?

In M. Barailon's Celtic researches we do not find that he has made any discoveries, which, like the vases and manufactures of antient Etruria, give us any very favourable opinion of the manners or the manufactures of the pristine inhabitants of Gaul. M. Barailon considers the town of Chambon in the department of La Creuze, to have been one of the principal seats of the antient Celts; and this is proved less from any remaining monuments of that people than from the many Celtic terms which are still found in the vulgar dialect of the country, and from the names of places, of towns, villages, plains, valleys, and mountains, which are of Celtic origin. The ravages of conquest, which introduce new inhabitants and efface the old, or even the revolutions of time which seem continually attempting to make all things new, are not always sufficient to obliterate these durable records of the original occupants of a country, which the local nomenclature will supply. In the neighbourhood of Chambon most of the local names retain their primeval purity, or without any other alteration than what they have received from being compressed into the mould of French orthography. These terms are all very expressive, and well adapted to excite a sort of picturesque idea of the places for which they stand. Antient names of places will generally be found to pourtray the prominent features of the locality which they designate. At Chambon is seen a square temple, and very narrow, constructed of cut stone, turned to the south, which was originally open at the top. This was anterior to the time of the Romans, who added an arch, and left proofs of their addition in the bricks and tiles which they employed. This temple constitutes at present part of the church of St. Valery, and has for a long time served as the chapel of the tutelary saint. This fact

refutes the assertion of those who pretend that the first Christians actually destroyed the Pagan temples without ever converting them into churches. We know that the emperor Phocas in 604 granted the pantheon to Pope Boniface to be erected into a church and consecrated to the Virgin, 'sublata omni idolorum fæce,' after removing all the pollutions of idolatry. (Golzius Icon-Imperat. Roman. p. 190.)—In the solid substance of the walls in the Celtic temple at Chambon was discovered a secret stair-case, which was probably devoted to a variety of sacred uses by the Druids and their successors. The people held their assemblies on an adjacent eminence, to the gods and to the dead, and practised other religious ceremonies. When the Celtic institutions were abolished, part of this eminence was employed as the place of criminal executions, from which it took the name of Gallows-hill; where, in the ages of barbarism, the judge was also the executioner of the sentence. In a trial which took place between the inhabitants of Aurillac and the abbey of the same town in 1280, Peter Moyssete the judge deposes: 'Propria manu amputavi pedes, manus, auriculas, et suspendi ad furcas;' 'With my own hand I cut off the feet, hands, and ears of the prisoners, and hung them on a gibbet.' He attests moreover that his father acted in the same capacity. To the east of the town of Chambon, are still seen two real Tarpeian rocks, of which one known by the name of the *leaping-stone*, is washed by the river Tardes; the other is called the *rock of death*; it is very steep, and tremendous cascades roar beneath. Wherever the earth is turned up, foundations of edifices are seen, but they are so crushed together that it is difficult to trace the streets. The space between, where it can be discovered, seems to have been about three yards; they seldom run in a line, and bear a perfect resemblance to the construction of the most antient towns. In 1805, in an old burying ground, which had been deserted for many ages, a black urn of baked earth was discovered, very capacious and in the shape of a bomb. A flat stone constituted the lid; and the ashes of many dead must have reposed beneath. Macrobius, (Saturnal. lib. vii. cap. vii.) informs us that it was the custom to burn many carcases at the same time, and that to every ten men they added one woman, as they had found by experience that the female form was very efficacious in augmenting the activity of the flame and accelerating the incineration.

The author gives an account of some subterraneous caverns which are very common in this neighbourhood, and such as, according to the relation of Tacitus, German. 16.

Agric. 33. were found among the Germans and Scotch, to whom they appeared to have served not only as habitations in time of peace, but as places of refuge and security in time of war. In a country, which was covered with wood above, and undermined by these caverns beneath, it was more easy to vanquish the enemy than to overtake the fugitives. Thus large armies of Gauls and Germans have readily eluded the pursuit of the Romans and suddenly disappeared. Tacitus designates these caverns by the name of *latebræ*. Florus by that of *speluncæ*. M. Baraldon discovered great numbers of these invisible habitations. He says that they are long tunnels from twenty to thirty yards in length, and cut archways. Their greatest width hardly exceeds a yard, their height a yard and a half. All have lateral branches, and almost all wells at the interior extremity, where water is seldom sought in vain. These subterraneous recesses often run under a mass of earth four yards thick, so that they are very difficult to find. They are narrow, and blocked up, wherever the stone resisted the instruments which were employed to open the passage. They are very antient, and anterior to the use of iron. They are found in dry and sloping situations; the entrance is always at the highest point, the extremity is more low. Some of these caves have an exterior circle, for fire and the preparation of food. This part is formed in the earth and in the open air. In one the author discovered some pieces of earthenware which shewed the infancy of art. Tacitus and Florus teach us that the Roman generals forced the natives to abandon these caves to their enemies, by stopping up the entrances with bushes to which they set fire. Tacit. Annal, lib. xiv 23. Flor. Epis. c. iii. 5, lib. iii. c. x. 6. Such caves, particularly in the colder regions, appear to have been the original habitations of the human race. 'Solent,' says Tacitus German. 16, 'et subterraneos specus aperire, eosque multo insuper fimo onerant, suffugium humi et receptaculum frugibus: quia rigorem frigorum ejusmodi locis molliunt si quando hostis advenit, & aperta populatur.' 'They,' the Germans, 'are wont to make subterraneous caves, over which they lay a thick covering of compost, to protect them from the inclemency of the weather, and to serve as a receptacle for their corn. In such places they temper the severity of the cold, and elude the pursuit of the enemy.' And Pliny, lib. vii. c. 96, informs us that 'at Athens Euryalus and Hyperbius were the first who constructed houses, and that before this the people dwelt in caves.'

The author gives an account of the Celtic antiquities which are found at Ioul, in the department of La Creuze.

On the summit of a high mountain, called de Toull, in that department, is found an immense quantity of stones, which fix the attention and excite the astonishment of the traveller. They spread round the contour of the mountain, and discover many circular inclosures. Their form and appearance shew that they have served for walls and buildings; though many of them would be rejected by the modern mason from the enormity of their size. Under these scattered masses are discovered the remains of walls, of which they formed a part, and which are high enough above the surface of the ground to shew the form, extent, and structure of the edifices. The walls are in general a yard or a yard and a half thick. The stones are often well squared and adapted to each other, so as to produce solidity of structure. The interstices of the walls are in some places filled up with earth and clay. Of the edifices some are round, others square; some are oblong, and even oval at one extremity.

Though the most antient inhabitants of Gaul, of whom any trace is found in history, do not appear, from the monuments which M. Barailon has described, to have made any considerable progress in the arts, yet they seem to have been less rude and barbarous than is commonly supposed. They had advanced beyond the first rudiments of savage life, but their progress was soon interrupted by foreign conquest, which left little more of the Celts than the name. Such are the vicissitudes of human things! which, however they may excite our regret, ought not to diminish our veneration for him who, in order to elevate our thoughts to a higher destiny, has permitted nothing like immutable stability in this present world.

ART. XIII.—*Prospectus of a National Institution, to be established in the United States.* 8vo. Washington. 1806.

AS labourers in the vineyards of literature, although but a small portion of the rich and racy fruits falls to our share, we sincerely rejoice in any event likely to promote the best interests of science, and of course the best interests of man.

We therefore hail, with pleasure, the dawn of public favour and protection, that appears to be now opening among our trans-atlantic brethren, upon establishments, which may, not improperly, be termed the fountains of useful knowledge, and the sources of literary and scientific improvement.

We have some reason to believe that our copy of the

work before us, is the only one at present in England, and though it be contrary to our general custom, to notice mere '*prospectuses*,' yet this appearing in a very unusual character, as in some measure sanctioned by the government of an opulent, extensive, and rapidly increasing nation, we have thought it our duty to introduce it to our readers; not altogether as a literary work, but more particularly as a subject of interesting consideration, most intimately connected with the progress and improvement of the human intellect.

The association of numerous men of science and literature into individual bodies, possessing a species of organization, and acting in a corporate capacity, for the purposes of advancing useful knowledge, encouraging and perfecting new discoveries, and extending the benefits and increasing the utility of the arts and sciences,—holds a distinguished rank among the important discoveries of modern times.

The schools and academies (if we may so term them) of the ancient philosophers had little or no similarity to the modern establishments, which, since the revival of letters, have been formed in most of the large cities of Europe under the names of societies, academies, institutions, and perhaps we may add, universities.

But while we readily allow the importance and utility of these corporate bodies, we cannot but observe that the weakness and imperfection of nature appears but the more visible from the hopes and expectations, which such promising and plausible theories hold out to public admiration. We mean not to enter the fields of polemic divinity; but merely to notice an obvious and undoubted fact.

An individual projects a plan of combined operation embracing the joint efforts, talents and acquirements of numerous other individuals. He adorns his ideal structure with all the ornaments of an exuberant imagination, and embellishes it with the glowing tints of a fancied perfection. He either forgets, or fears to remember, that the instruments he has to employ, and the agents that are to execute the various branches of his plan, are men, the creatures of caprice, interest and passion. No sooner therefore does the dazzling brilliancy of a first conception subside, than the imbecillity of all human productions begins to appear. With the accumulation of learning and aggregation of wisdom, the irascible and concupiscible passions are also brought together, and their influence is unhappily found to impede, and in some instances entirely to counteract, the united exertions of integrity, wisdom, and learning.

Dr. Johnson has, with much sagacity and profound ac-

quaintance with human nature, observed respecting academies for the improving of language, 'An academy could be expected to do but little; if an academician's place were profitable, it would be given by interest; if attendance were gratuitous, it would be rarely paid, and no man would endure the least disgust. Unanimity is impossible, and debate would separate the assembly.'

This observation is in a certain degree applicable to all the academies, institutions, and societies, with which we are acquainted.

Those in our own metropolis certainly are productive of very considerable benefits to society; but a *peep into the interior* of most of them would, we fear, justify the particular application of all our foregoing general hints.

Personal considerations, and personal interests, not only suffered to enter into competition with, but absolutely to counteract and defeat the public and general good of the establishment: undue influence of an enterprizing individual, or of an active junto: remissness and neglect in the discharge of the duties and offices undertaken without remuneration; or a perversion, direct or indirect, of the funds where officers are paid; and what is perhaps a more prevalent cause of injury than any other, a spirit of malevolent jealousy, that contravenes the best measures, misinterprets the best intentioned suggestions, carps and cavils at the most judicious propositions, and opposes the wisest regulations, when not originating with itself, and according with its own petty and personal views, or when likely to produce an impression in favour of the individuals that are the objects of its intriguing hostility.

It is a lamentable consideration, that the progress of science, virtue, and happiness should, in an age calling itself *enlightened*, and in a country calling itself *Christian*, be obstructed by such disgraceful impediments.

We are not ignorant that these general charges might without much difficulty be substantiated by an induction of particulars; but we had rather leave that task to more powerful censors: trusting that this slight notice may not be without its beneficial effects, by apprizing these public bodies that their aberrations are sometimes noticed from a quarter and in a manner the least expected: should such a persuasion induce a more circumspect attention in the discharge of gratuitously but voluntarily undertaken obligations, as well as in the duties of remunerated officers, we shall feel a sincere satisfaction in having hazarded these few observations.

We should then hope never more to witness the rejection (by an almost self-created junto) of a judicious and liberal measure, because an injudicious and illiberal one, originating with them, had not been adopted.

We should still hope to see the times when councils will not think it a just assertion of their authority, to defeat the best purposes of their formation: when professors and lecturers will not think it any derogation of their dignity to learn to read: when intelligent and active, but unassuming members may not be disgusted and driven from the board by an aspiring and dictatorial manager: when committee-men will not think it a sufficient discharge of their duties to permit their names to appear in prospectuses; or conceive it necessary to attend the meetings only to embarrass the proceedings by useless, if not injurious quibbling: when treasurers will think it an obligation of their office to know something of the accounts of the establishment: when secretaries will not be offended should it fall to their lot to have a few letters to write: and when men may associate for the purposes of science, charity, or literature, without having their designs thwarted by inefficient officers; their proceedings betrayed and misrepresented by gossiping collectors; or their characters traduced and vilified by impertinent librarians.

The extent of the projected establishments is thus stated:

'Two distinct objects, which in other countries have been kept asunder, may and ought to be united; they are both of great national importance, and by being embraced in the same institution they will aid each other in their acquisition. These are the advancement of knowledge by associations of scientific men, and the dissemination of its rudiments by the instruction of youth. The first has been the business of learned corporations, such as the Royal Society of London, and the National Institute of France; the second is pursued by collections of instructors, under the names of universities, colleges, academies, &c.' PP. 1. 2.

The author's opinion of the present state of science, however it may stimulate the exertions of his intended body corporate, is not very complimentary to the labours of the learned associations that have long existed in Europe.

'We are sensible that many of the sciences, physical as well as moral, are very little advanced: some of them, in which we seem to have made considerable progress, are yet so uncertain as to leave it doubtful whether even their first principles do not remain to be discovered: and in all of them, there is a great deficiency as to the mode of familiarising their results, and applying them to the useful arts of life, the true object of all labour and research.' P. 9.

In the following remarks we admit the fact but deny the reasons assigned:

'Researches in literature, to which may be united those in morals, government and laws, are so vague in their nature, and have been so little methodised, as scarcely to have obtained the name of sciences. No man has denied the importance of these pursuits; though the English nation, from whom we have borrowed so many useful things, has not thought proper to give them that consistency and standing among the objects of laudable ambition, to which they are entitled. Men the most eminent in their studies have not been members of their learned associations. Locke, Berkley, Pope, Hume, Robertson, Gibbon, Adam Smith, and Blackstone, were never admitted into the Royal Society. This is doubtless owing to the nature of their government, though the government itself exerts no influence in these elections.' P. 11.

The author's opinion of the influence of the fine arts offers a fair specimen of the style and manner in which this prospectus is drawn up.

'There is no doubt but the fine arts, both in those who cultivate, and those who only admire them, open and expand the mind to great ideas. They inspire liberal feelings, create a harmony of temper favourable to a sense of justice, and a habit of moderation in our social intercourse. By increasing the circle of our pleasures, they moderate the intensity with which pleasures not dependant on them would be pursued. In proportion as they multiply our wants they stimulate our industry, they diversify the objects of our ambition, they furnish new motives for a constant activity of mind and body, highly favourable to the health of both. The encouragement of a taste for elegant luxuries, discourages the relish for luxuries that are gross and sensual, debilitating to the body, and demoralizing to the mind. These last it must be acknowledged are prevailing in our country; they are perhaps the natural growth of domestic affluence and civil liberty. The government, however mild and paternal, cannot check them by direct application of its powers, without improper encroachments on the liberty and affluence that give them birth. But a taste for the elegant enjoyments which spring from the culture of the fine arts, excites passions not so irresistible, but that they are easily kept within the limits, which the means of each individual will prescribe. It is the friend of morals and of health, it supposes a certain degree of information, and it necessitates liberal instruction.' P 18 and 19.

We have not elsewhere met with an account of the institutions for the promotion of science, literature and arts in the French capital, so condensed as that given in this; and as it also notices our own metropolis, we think the extract may not be unacceptable to our readers.

'In England there is a royal academy for the fine arts, as well as a royal society for the sciences; though men of merit in other learned labors are not associated. In France the two classes of eminent men, who pursue the sciences and the arts, are united in the National Institute. Besides these, and besides the colleges and universities, there exists in each of those countries a variety of institutions useful in their different objects, and highly conducive to the general mass of public improvement, as well as to private instruction.

'The French government supports,

'1. *The School of Mines*, an extensive establishment; where is preserved a collection of specimens from all the mines, wrought and unwrought, that are known to exist in that country; where, with the free use of a laboratory, lectures are given gratis one day in the week for nine months in the year, and where young men receive what is called a mineralogical education. At this place the proprietor of a mine, whether of metals, coals, or other valuable fossils, may have them examined without expense; and here he can apply for an able and scientific artist, recommended by the professors, to be the conductor of his works, as well in the engineering as the metallurgical branch.

'2. *The School of Roads and Bridges;* whose title ought to extend likewise to canals, river navigation and hydraulic architecture; since it embraces all these objects. Here are preserved models and drawings of all the great works, and many of the abortive attempts, in these branches of business. It is a curious and useful collection. This establishment too maintains its professors, who give lectures gratis, and produce among their pupils the ablest draftsmen and civil engineers, ready to be employed where the public service or private enterprise may require.

'3. *The Conservatory of Arts;* meaning the useful arts and trades. This, in appearance, is a vast Babel of materials; consisting of tools, models and entire machines, ancient and modern, good and bad. For it is often useful to preserve for inspection a bad machine. The professor explains the reason why it did not answer the purpose; and this either prevents another person from spending his time and money in pursuit of the same impracticable scheme, or it may lead his mind to some ingenious invention to remedy the defect and make it a useful object. Here is a professor for explaining the use of the machines, and for aiding the minister in discharging the duties of the patent office. Here likewise several trades are carried on, and persons are taught gratis the use of the tools by practice as well as by lectures.

'4. *The Museum of Natural History.* This consists of a botanical garden, an extensive menagery, or collection of wild animals, and large cabinets of minerals. To this institution are attached several professorships; and lectures are given on every branch of natural history.

'5. *The Museum of Arts;* meaning the fine arts. This is the school for painting, statuary, music, &c. The great splendor of this establishment consists chiefly in its vast gallery of pictures, and

its awful synod of statues. These are as far beyond description as they are above comparison. Since, to the collections of the kings of France, the government has added so many of the best productions of Italy, Flanders and Holland, there is no other assemblage of the works of art where students can be so well accommodated with variety and excellence, to excite their emulation and form their taste.

'6. *The National Library.* This collection is likewise unparalleled both for the number and variety of works it contains; having about five hundred thousand volumes, in print and manuscript; besides all of value that is extant in maps, charts, engravings; and a museum of coins, medals and inscriptions, ancient and modern.

'8. *The Mint*; which is a scientific, as well as a laboratorial establishment; where lectures are given in mineralogy, metallurgy and chemistry.

'9. *The Military School*, where field engineering, fortification, gunnery, attack and defence of places, and the branches of mathematics, necessary to these sciences, are taught by experienced masters.

'10. *The Prytaneum*; which is an excellent school of general science, more especially military and nautical; but it is exclusively devoted to what are called *enfans de la patrie*, children of the country, or boys adopted by the government, and educated at the public expense. They are generally those whose fathers have died in the public service. But this distinction is often conferred on others, through particular favor. The school is supplied with able instructors; and the pupils are very numerous. They are taught to consider themselves entirely devoted to the service of their country, as is indicated both by their own appellation and that of their seminary.

11. *The College of France* retains all its ancient advantages, and has been improved by the revolution.

12. *The School of Medicine*, united with anatomy and surgery, is in able hands, and well conducted.

13. *The Veterinary School;* where practical and scientific lessons are given on the constitution and diseases of animals.

14. *The Observatory* is an appellation still retained by an eminent school of astronomy, though its importance has grown far beyond what is indicated by its name. It publishes the annual work called *la connaissance des tems;* a work not only of national, but of universal utility for navigators and astronomers.

15. Another institution whose functions have outgrown its name is the *Bureau of Longitude.* It not only offers premiums for discoveries, tending to the great object of finding an easy method of ascertaining the longitude at sea, and judges of their merit, but it is the encourager and depositary of all nautical and geographical discoveries, and in conjunction with the school of astronomy, and that of natural history, it directs and superintends such voyages of discovery as the government chooses to undertake.

16. The last public establishment for liberal instruction, that I shall mention in the capital, though not the only remaining one that

might be named, is the *Polytechnic School.* This, for the variety of sciences taught, the degree of previous attainment necessary for admission, the eminent talents of the professors, and the high state of erudition to which the pupils are carried, is doubtless the first institution in the world.

'Besides the public foundations, established and partly supported by the government, there is a variety of private associations for collecting and diffusing information, such as agricultural societies, a society for the encouragement of arts and manufactures, and another, which though neither scientific nor literary, is a great encourager of literature. It is a charitable fund for giving relief to indigent authors, and to their widows and orphans.

'*The Lyceum of Arts*, as a private society, merits a distinguished place in this hasty review of the liberal establishments in Paris. This foundation belongs to a number of proprietors, who draw no other advantage from it than the right of attending the lectures, and of using the laboratory, reading rooms, library and philosophical apparatus. It employs able professors in all the sciences, in technology, in literature, and in several modern languages. It admits annual subscribers, who enjoy these advantages during the year; and it is particularly useful to strangers and to young men from the provinces, who might otherwise employ their leisure hours in less profitable amusements.

'If, in speaking of the state of public instruction in England, we are less particular than in those of her neighbours, it will not be for want of respect for her institutions; but because most of them are better known in this country, and some of them similar to those we have described. Her universities and colleges, her numerous agricultural societies, her society of arts and manufactures, her royal society, royal academy, royal observatory, British museum, marine and military academies, her society for exploring the interior of Africa, her missionary society, and her board of longitude, are probably familiar to most of the readers of this prospectus. We shall particularise only two or three others, which being of recent date, are probably less known.

'*The Literary Fund*, for the relief of indigent authors and their families, is an institution of extensive and increasing beneficence. It is not merely a charitable but a patriotic endowment, and its influence must extend to other nations and to posterity. For an author of merit belongs to the world at large, his genius is not the property of one age or nation, but the general heritage of all. When a fund like this is administered by men of discernment and fidelity, worthy of their trust, as the one in question certainly is, lending its aid to all proper objects, without regard to party or system, whether in politics, science or religion, it gives independance to literary pursuits. Men who are fostered by it, or feel a confidence that they may, in case of need, partake of its munificence, become bold in the developement of useful truths; they are not discouraged by the dread of opposing the opinions of vulgar minds, whether among members of the government or powerful individuals.

'This generous and energetic establishment owes its foundation to David Williams; whose luminous writings, as well as other labours, in favour of liberty and morals, are well known in this country. It was a new attempt to utilize the gifts of fortune, and the efforts of timid merit. It was not till after many years of exertion, by its patriotic founder, that the institution assumed a vigorous existence, became rich by the donations of the opulent, and popular from the patronage of the first names in the kingdom. It was from this fund that the one of a similar nature in Paris was copied; but the latter is hitherto far inferior to the former, both in its endowments and its activity.

'On the other hand the *Royal Institution* and the *London Institution* have been copied from the Lyceum in Paris. But in these instances the copies have already equalled, if not surpassed, the original.'

It appears to us somewhat remarkable that we should see in a foreign publication the first printed notice of the Literary Fund that appears to us in any tolerable degree to comprehend the purposes and appreciate the possible and probable benefits of that truly patriotic and interesting establishment. We fully agree with this anonymous author in his liberal view of its necessary effects whilst it continues to be administered with discernment and fidelity; indeed its present circumstances seem peculiarly auspicious. The royal and illustrious patronage it now enjoys, has a natural and powerful tendency to dissipate all doubts and misconceptions respecting its views and ultimate purposes, and by an engaging and powerful attraction to associate patrician dignity, and commercial wealth in the active protection of genius, literature, and science.

Whilst we also fully agree with our author in his commendation of the Royal Institution and the London Institution, we cannot omit this opportunity of offering a few hints relative to some circumstances in the conduct of the former of these establishments. It appears to us that the Royal Institution, though still very deservedly an object of popular favour, has in a great measure abandoned the original and avowed purpose of its formation; it is with much regret that we hear very general complaints that the advancement of science, and diffusion of useful knowledge appear to be no longer the leading purposes of the institution. If the regulations of admission be allowed to offer a proper criterion of the principles that influence the philosophers who form them, the public may be led to suppose that the love of wealth has taken place of the love of wisdom; and that it is a much greater object with them to form an opulent establishment, than it is to found a dignified and useful charac-

ter, and to illumine with the invigorating beams of science, the labours of industry, the activity of youth, and the general habits of social and domestic life.

When it is intimated that this must be a random and unfounded charge, it is then asked, What are we to infer from the admission fee being fixed so high as necessarily to exclude by far the greater part of the professed votaries of science? What must we think of the further restrictions imposed on those whose pecuniary ability has admitted them over the privileged threshold of wealth? Many, whose love of wisdom induces them to subscribe, and whose previous attainments enable them to profit by the higher displays of scientific proficiency, have it not in their power to attend all the lectures, nor do they find it necessary; unwilling to deny themselves the means of attending discussions on particular branches of knowledge, they take a subscriber's card, but this card being restricted to his own personal use, the diffusion of science is unnecessarily limited. The initiatory lectures, and those parts of the subjects necessary to the completion of the course, but not calculated to excite the curiosity of persons already acquainted with them, might be made much more conducive to the promulgation of useful knowledge than they are at present, by allowing the sons or younger friends of the subscribers to attend the lectures when the subscribers themselves do not make use of their cards; thus the extension of scientific improvement would be greatly facilitated—the lecturers excited to exertion by a numerous and improving auditory—and the splendid and expensive apparatus, provided by the institution, employed to the most beneficial purposes.

We are not insensible to the inconveniences felt in consequence of the extraordinary degree of public curiosity excited by the attractions of one popular lecturer; but we fully and cordially concur in the opinion that these trivial and temporary inconveniences might have been satisfactorily remedied, without overturning the original constitution and purposes of the establishment.

Whatever difference of opinion may have arisen respecting these points, one truth presents itself most prominently and indisputably. The utility of the institution, that might have resulted from a more general dissemination of knowledge in the sciences is most materially lessened by the present excessive high price of admission, and the system of exclusion now adopted, which compel the lecturers to exhibit their apparatus and experiments, and to spend their breath in too many instances to almost empty benches.

But here let us not be misunderstood, nor charged with in-

consistency in what we are about to offer: we mean not in the remotest degree to insinuate that the more elevated classes of society ought not to be invited and encouraged to study and participate in the enjoyments of literature and science; nor do we mean to join in the injudicious, and in our opinion illiberal observations that we have heard respecting the popular lecturer alluded to above; on the contrary we think the uncommon degree of public favour with which his lectures were received by a part of the community, that has generally been supposed from their rank and education to be not altogether incapable of judging, ought to be considered as a proof that the composition and delivery ought not to be described under the flimsy if not ridiculous character with which some critics have appeared anxious to designate them. Indeed we cannot but conceive that lecturer to be entitled to no small share of commendation, whose natural and acquired powers, in discussing subjects not generally thought to be very inviting, are sufficient to attract and (what is by far more difficult) to arrest the attention of those who are frequently called the gay and volatile classes of society. And surely if such auditors can be induced to listen with eagerness to the dictates of moral wisdom, and sit not only with patience but with applauding attention for an hour, whilst some speakers that could be mentioned are not heard for one third of the time without soporific wearisomeness, we may venture to inquire whether sarcastic and invidious criticisms on such an instructor can be supposed always to originate in a pure love of decorum, truth and virtue, or whether they may not have sprung from principles of a very different description. We must be permitted to think that the lectures upon instructing the poor and reforming the education of females, delivered last spring to crowded auditories, whose rank and situation in society give their opinions and habits the greatest possible effect upon the general manners, were calculated to produce more real and lasting benefit to the public than all the other labours of the institution taken together.

If such auditors can be induced but for one hour to exchange the avocations of frivolty and fantastic pleasure, to give a sedate and willing attention to such important subjects, the probable effects must be so evidently conducive to decrease in a large degree the aggregate of human misery, and increase in an equal proportion the aggregate of human happiness, that opposition to so useful an attempt must launch its shaft, even if pointed with the gravity of pedantic solemnity, without its intended effect, *telumque imbelle sine ictu conjecit.*

But while we thus speak our decided sentiments respecting this celebrated lecturer, we are not insensible to his defects; we suppose he lays no claim to exemption from the common lot of human nature, and will receive with candid acquiescence an intimation that he is not more than man: we shall not enlarge with the minuteness of hyper-criticism upon minor faults, such as twisting a pocket handkerchief, a misplaced joke, an unsuccessful attempt at repartee, &c. &c. but proceed to what we consider a very considerable defect. We could not but lament that in handling some of the important subjects before him, he confined himself to the low ground of moral fitness, when the more elevated points of revelation were within his reach; he told the truth, but not the whole truth; as far as he went he had our cordial approbation, but we should, with increased pleasure, have attended him through the attractive range of motives emanating from gratitude and love, and which speak with almost irresistible force to the best affections of the heart in the doctrines of the Gospel. In a Christian country, before an assembly of professing Christians, and from a Christian minister, the addition of the arguments and motives we have alluded to could not have been improper, and must have added incalculable weight to his important conclusions.

We have also observed with much satisfaction that the institution is likely to draw at least some portion of the attention of the learned, to the undeniable and evident effects of what is called a good delivery in reading and speaking: here we have indeed much to say, but our limits compel us at present to be brief. Is it not an astonishing truth, that what all are capable of judging of, and what all so decidedly admire, very few should labour to attain? in six hundred senators can we find a sixtieth part, graceful and eloquent speakers? In a country where a numerous body is educated for the express purpose of public instruction, why are the compositions disgraced by an awkward and imperfect intonation? Why are our pulpits filled with stupid monotony, injudicious bawling, or disgusting provinciality? Why are discrimination, pathos and devout sensibility banished from the delivery of our admirable liturgy? Why cannot we enter even a college chapel, in the very seats of learning, without being disgusted with irreverence, negligence, and intolerable contempt of all just enunciation? Why even from the chairs of learned professors, and the tables of studious lecturers, are our ears so tortured by the tones and articulation of the speakers, that the attention of the mind is almost irresistibly drawn from the subject; and the most accurate and highly finished labours of the pen lose much

of their utility from the defective manner in which they are delivered? We cannot now stay to answer these questions but earnestly recommend to all, whom they may concern a due consideration of them.

ART. XIV.—*Authentische Darstellung, &c,*

Authentic Representation of the Relations between England and Spain before and at the Time of the breaking out of the War between the two Powers. By Fred. Von Gentz. 8vo. Petersburg. 1806.

M. GENTZ had ceased for four years to labour for the public, with the full conviction that till some essential change was effected in the political system of Europe, it would be useless either to write or to speak on public affairs, and that it was beneath the dignity of a writer who set any value on his own character to weep over acts of oppression which no one seemed to feel, and like the voice in the wilderness, to preach without being heard, and to remonstrate without being regarded. But this change of sentiment seemed no sooner to have advanced so far that it might be publicly mentioned without injuring the public interest by any precipitate declarations, than the author resumed his political labours, which, from the genius and spirit of the execution, cannot be indifferent to any one of whatever opinion he may be. When the present work was ready for the press he made many unsuccessful attempts before he found any bookseller willing to undertake the publication.—In the more favourable circumstances, which soon after appeared, he thought it right to direct the attention of the public to the origin of that war which had been so grossly misrepresented by the enemies of the British ministry. On the first news of the attack on the Spanish frigates, appearances were against the government of this country, while the system of the French government, without any regard to facts, was extolled beyond measure in the official journal, in order to pervert the public opinion, and by irritating the minds of people against their own governments, to paralyse the public activity, or to produce a degree of political indifference which would be equally destructive. In his introduction, which was written in July 1805, the author has circumstantially unravelled these facts with great sagacity and an impressive eloquence:

'May,' says he, in his preface, which was written the day before the fatal battle of Austerlitz, 'may the victory of Trafalgar produce the same effects as the victory of Aboukir once produc-

ed! If they who carry arms, be ready so to die, and they who in other relations contend for all that is most dear, be ready so to live as Nelson died, we may deride all the plans with which the tempestuous audacity of a robber threatens the liberty of Europe, the treasure of treasures. Beaten by the waves, oppressed, persecuted and surrounded by raging enemies, we shall never be subdued as long as we deem impossible to fall, and exclaim "*Justice must be triumphant*" till we outvoice the storm, and deserve and gain the victory.'

The author, as this passage will shew, by no means sat down coldly and dispassionately to the consideration of the question, which of the two states, England or Spain, was the author of the war; but it must be allowed that he advocates the cause of the British government with a force of argument and an energy of expression which are not easy to be resisted.—He considers the whole interval which passed from the beginning of the war between England and France, to the public declaration of war between England and Spain under four principal epochs, which are determined by certain principal points in the transactions between England and Spain. The first extends to the conclusion of the treaty of subsidy between France and Spain in October 1803; the second to the change of administration in England in May 1804; the third to the orders for the first hostile measures against Spain in September 1804; the fourth to the appearance of the two manifestos, that of the Spanish on 12th December 1804, and of the English on the 25th Jan. 1805.—The inference which he draws from these inquiries is, that neither the British nor the Spanish government were desirous of war, but that the latter was plunged into it by the influence of the French government, exerting itself either through the French agent or the Prince of Peace, who was merely the tool of the French court. The treaty of S. Ildefonso, of 19th August 1796, between France and Spain, was the most complete model of an unlimited alliance, which seemed absolutely to incorporate the fortunes of the two nations; and though it agreed in its most essential parts with the known family compact, yet, where it differed, it was throughout, both in fact and in expression, more oppressive to Spain and more hostile to England than the antient treaty. Though the ministry at the head of public affairs in this country in the years 1802, 1803, considered it for the interest of England in case of hostilities between England, and France, to use the utmost diligence to prevent the Spanish government from taking any part in the same, and for this purpose to treat that government with all possible mildness and indulgence, so long as France should not energetically call on

Spain to fulfil the stipulations of the treaty. Such were the views and such the spirit which animated the instructions that were sent to Mr. Frere, the English minister at Madrid, on the first apprehension of a new war with France, and even after the commencement of this war. And during this interval the Spanish ships laden with treasure from America, were permitted, at a very critical juncture and in circumstances which would have fully justified the capture, to pass without any molestation, though the commander of the fleet had, as a necessary measure of prudence, received instructions from the admiralty to watch the movements which were making in the Spanish harbours, and by no means to permit any Spanish ships of war to enter the ports of France or Holland. When therefore, in a treaty which was probably signed on the 19th October 1803, the Spanish government, instead of the stipulated succours, engaged to pay to France six millions of livres a month, that is, a sum equal to one third of the whole revenue of Spain, and had at the same time entered into other engagements very injurious to England, on which the Spanish court refused to furnish any explanation, and when even Portugal was apprized that in order to avoid an attack which was meditated against the integrity of her dominions, she must submit to the annual payment of twelve millions of livres, the British ministry with the greatest justice ordered their minister to protest against that transaction, and positively to declare, that it was only the supposition that the measure was not designed to be persisted in, which could have prevented the king of England from immediately resorting to hostilities; and at the same time that the introduction of French troops into the Spanish territory, or the smallest attempt to afford the French any assistance by sea, would be considered as a signal for immediate war. In the sequel, England, by a note of the 18th of February, had more definitively required as the conditions of a suspension of hostilities, in which she was already justified, as she had never either formally or tacitly acknowledged the neutrality of Spain and the communication of the treaty of subsidy, the cessation of all preparations in the Spanish ports, and a prohibition to purchase English prizes. Only the last article was on the 22d March finally conceded;—with respect to the preparations, the Spanish government endeavoured to elude the question by ambiguous declarations; and the Prince of Peace himself declared the communication of the subsidiary treaty to be impossible, as at the time when it was concluded the Spanish court itself had felt the necessity of the measure,

but which General Bournonville peremptorily forbad. With this answer the accustomed relations between the two courts were properly at an end; and England was entitled to exercise at pleasure the right, which she had never abandoned after the conclusion of the treaty of subsidy, of immediately proceeding to hostilities. In the mean time, not only in the West Indies, but in the Havannah, the seat of the Spanish governor, the utmost partiality was shewn to the privateers of France; and the Prince of Peace gave the clearest proof of his unbounded servility to the French government, who from pretexts as insignificant as they were indecent, had avoided giving any explanation to the English minister on account of a calumnious attack in the Moniteur; (25th March 1804,) as if in a conversation with the Prince of Peace, he had on the part of England defended the practice of assassination. It is true that Mr. Frere at last abandoned his demands, less on account of his personal opinion of his adversary, than from an unwillingness to implicate his government in discussions, which were entirely adverse to the sentiments which they were known to entertain. In the mean time, on account of the unpleasant circumstances to which this transaction gave rise, Mr. Frere was, no doubt at his own solicitation, recalled on the 11th of July by the new ministry, which came into office on the 1st of May, 1804. Hence it is clear, that even this ministry adhered for two months to the system which had been hitherto observed towards Spain. But, when Mr. Frere in the beginning of August took his departure from Spain, and left his brother as chargé d'affaires behind, and when Mr. Wellesley Pole was already appointed as his successor, the Spanish government continued to send troops and sailors to the French fleet, and in the same ship which brought Mr. Frere home, undoubted intelligence was received from Admiral Cochrane before Ferrol, of the preparations which were going on in the Spanish ports. The British ministry thus convinced that the Spanish government, seduced or overawed by the influence of France, entertained no friendly designs towards this country, took the requisite measures for giving a timely check to such hostile operations. On the 18th and 19th of September, they dispatched orders to all commanders of ships to capture the Spanish register ships which were expected from America, and to detain them in a place of safety till farther orders, and at the same time to prevent any ships of war from entering, or from leaving the harbour of Ferrol. A notification of these measures was made to the Spanish government, and thus an opportunity was afforded for new-

discussions. The consequence of these orders was the engagement on the 5th October off Cape St. Marin, four miles from Cadiz, in which four English made an attack on four Spanish frigates, of which three were taken, and one accidentally blown up. But this rencounter could not of itself be considered as the occasion of the war, since by a rare conjuncture of circumstances it was not known in Madrid till the 9th or 10th of November, when all intercourse with the court of England was already at an end. But the English secretary of state, who received the news on the 17th of October, declared to the Spanish ambassador that this event would by no means put an end to all farther discussion; but that the English government were willing to re-establish the friendly understanding between the two courts, if Spain would give satisfactory assurances of her pacific intentions by communicating the subsidiary treaty and putting an end to her maritime preparations. The conduct of the Spanish government, on the renewal of the negociations with the English ministry, plainly evinced a dastardly dread of incurring the displeasure of the French potentate; since, in opposition to their manifest interest, they not only did not seek to gain time, but diligently avoided the discussion; so that the issue would no doubt have been the same if the sea-fight had never taken place, and the orders, which occasioned it, had never been issued. The English chargè de affaires, on the 29th of September, had been ordered first to insist on an unreserved explanation of the treaty with France, and next to procure an immediate cessation of the maritime preparations; when the king of England would send a minister with full powers to adjust all the remaining points. On the 21st of October, the English minister circumstantially detailed all these instructions to the secretary of state D. Pedro Cevallos; and after he had delivered a note to the same effect, he received a written answer in which the minister represented the orders given to Admiral Cochrane as an act of hostility, instead of returning a satisfactory answer to the two principal demands, eluded the desire of putting a stop to the naval preparations as an act of injustice and a breach of treaty; and without explaining, much less communicating the treaty of subsidy, merely expressed an extreme astonishment that the court of London should imagine that this treaty was not concluded for the whole continuance of the war. After such an answer, which, like the instructions delivered to the Spanish minister in London, was composed in an unfriendly, vindictive, and bitter style, Mr. Frere nevertheless vindicated his government in a note, in which he enumerated all

the proceedings of the two courts, represented the contempt and absurdity of withholding the treaty, and insisted on the omission of the naval preparations; but when no answer was returned to this reiterated remonstrance, nothing farther remained than to apply for his passports for his return to England. But on the 3d of November he received an answer, in which, after a formal introduction and a great parade of determinate particularity, every thing was left as it stood before. On the same day, in another note, he shewed the utter insufficiency of the Spanish answer, and again renewed his application for his passports, which, after complaining of the delay on the 5th, he received on the 7th, with this observation of the secretary of state, that, since the Spanish government had not afforded the slightest pretext for this proceeding, but, on the contrary, had given every explanation which was agreeable to its relations, the British cabinet must be alone considered responsible for the result of this precipitate resolution. On the part of Spain the first order for hostilities was issued on the last day of November, and the Spanish manifesto appeared on the 12th of December, which, on the 20th of January, was followed by that of England, which differed in no small degree from the former in the majesty and tranquillity of its tone. The various official papers which were written on this occasion, are arranged in the work of M. Gentz, in four principal sections, the first of which contains the ministerial correspondence under Lord Hawkesbury, the second under Lord Harrowby, the third, the whole correspondence with the admirals, and the fourth, the occurrences in the West Ind . M. Gentz has added two appendixes, in which we find explanations of the war between Spain and England, and the correspondence between Mr. Frere and the Prince of Peace relative to the article which appeared in the Moniteur on the 25th of March 1804. The last is taken from the accounts in the public papers, which may not be quite correct; it is not only interesting in respect to the subject, but it exhibits what is fortunately a very rare phenomenon in the annals of diplomacy.

RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

ART. 15.—*Les Voyages de Céline, &c.*

*The Travels of Celina, a Poem. By Ev. P***.* 12mo. Paris. 1806. Imported by Deconchy.

M. PARNY, the author of these pages, has already obtained some celebrity among his countrymen by several poetical works, not indeed destitute of genius, but distinguished by greater profligacy and a more unblushing contempt of decorum, than is usually found even in the publications of our immoral and licentious neighbours.

The little poem before us is an entertaining trifle. Celina is a young lady, of sufficiently warm temperament, who has been married just long enough to know and to regret that the attentions of a husband are by no means correspondent with the ardour of a lover. Lying in her solitary bed, she thus opens the poem:

'The night rolls rapidly away, and I in vain expect the ungrateful man who has deserted me. That such coldness should dwell in one who calls himself a lover! That my tenderness should thus be outraged! Alas! it is matrimony that has made me miserable! While I was still free, young, and beautiful, I loved, and I tasted happiness! But now Dorval is unfaithful. How is the female sex to be pitied among a people who are called so sensible and so superior, so distinguished for their nobleness and their gallantry! Women have every thing to dread; marriage, love, the opinion of the world, the laws themselves. Happy, thrice happy, those remote regions, faithful still to nature, where love knows no deceit, but reigns without reserve, without anxiety, and without end!'

During this sorrowful complaint, sleep surprizes our expecting fair one; she is conveyed by Morpheus in a dream to the uncultivated regions of North America, and landed on the banks of the Mississippi. These wild and artless regions, the enraptured Celina hopes to find the scenes of real love, and of pleasure without alloy. A savage, copper-coloured, naked, and besmeared with dirt, advances towards her, and claims her as his wife. 'But there is no hurry,' says the ungallant lover. 'In the mean time take this load upon your back.' He places upon her a quantity of skins, stakes, and iron tools, and orders her to hasten to a place which he points out at a distance, to build him a hut, and prepare his dinner, with a

gracious promise of the leavings of the feast as a reward. Our heroine could only express her chagrin and disappointment by her tears. The opportune kindness of Morpheus however transported her in an instant to the charming island of Otaheite,

Where love is liberty, and nature law.

But the gross inhabitants of that licentious country, dispense with that mysterious secrecy which constitutes the principal charm of love. They preferred day to night for their enjoyments. Celina turned away her eyes with dissatisfaction and disgust. 'Innocence,' says she, 'may be too naked. These good people would shew their wisdom in being somewhat less natural. How disgraceful is the homage which is here paid to love! The wretches possess senses only. What! none of the little fears which spring from jealousy? No refusal! No murmurs! No obstacles! No importuning! The rose is here without flowers, but it is also without colour, and without perfume!'

She now wishes to bid adieu to uncivilised life; but suddenly finds herself transported among another race of savages, though of a different description from the former, the New Zealanders. The tribe, which she visits, is just marching to battle against a neighbouring horde. The females attend their husbands, and fight with desperation. Celina is lifeless with fear. Her tribe is defeated. One of the conquerors seizes on her, and grinning with pleasure examines with his eyes and his hands her soft and delicate limbs, her white arms, her well proportioned leg, and her naked bosom, and overjoyed with his prey, which promises so luxurious a dinner, gives her over to his attendants to be roasted for the banquet of victory. She shudders with horror the most insupportable, but Morpheus deranges the plan of the festival, lends her the assistance of his wings, and she does not slacken her flight till she arrives in China. She is espoused by a mandarin, who happens to pass, and is struck with her beauty. She is shut up in a splendid palace, and guarded with the most rigorous jealousy. The tedium of solitude and confinement is poorly alleviated by the honours which are paid to her, and the grandeur with which she is surrounded. But is the husband, who so carefully guards her, faithful to his new possession? Is he alive to the power of her charms! Alas! his attentions are confined to objects the most unworthy, and he even devotes himself to brutal pleasures. Celina cannot live in China. 'Perhaps,' says she, 'the haughty and wandering Tartar, though he be called barbarian by these villainous Chinese, whom he has conquered in spite of their numbers, their civilization, and their cunning, will prove more kind, and, without doubt, he will be less jealous.' The beautiful stranger makes her escape, and approaches a solitary cabin, which is occupied by a young Tartar. With the rapidity of thought, she is woo'd, married, and becomes a mother. The first strange custom, that astonishes her in her new country, is the ceremony attendant on an accouchement, where the men

Go to bed
And lie in in their ladies' stead.* HUDIBRAS.

'I must reconcile myself as I can,' says she, 'to this senseless custom. At least my husband is faithful to my bed, and does not neglect me. But another ceremony, still more extraordinary than the last, awaits her. Two travellers enter the cottage of the generous Tartar, and claim the privilege of passing the night, which is easily granted. The hospitality of this people knows no bounds. Celina is commanded by her husband to make an offer of her person to the strangers. Her remonstrances are vain, and she is obliged to acquiesce. According to the custom of the country, however, it is necessary that her purity should be restored by a slight castigation with a horsewhip, which her husband, to comply with custom, and not from ill-will, proceeds to inflict with an unsparing hand. Morpheus again befriends her in the very commencement of her penance. She passes to the Indies, and the first object that strikes her eyes is a young and beautiful Hindu female preparing to ascend the funeral pile of her husband. This is not the country for barbarism. 'It is right,' says she, 'to lament one's deceased husband, and to detest life without him; but to follow him! That, it must be owned, is a little too much.'

She is conveyed to the isle of Ceylon, where the laws of the East, in general so unfavourable to the female sex, are reversed, and women are permitted to make two husbands happy. Celina has the good fortune to render herself acceptable to two young friends, who determine to live together, and share alternately the bed of Celina. The first month of her new marriage was delightful to our fair one; the second was only passable; the third disagreeable; the fourth absolutely intolerable. She is neglected by both her husbands, and on reflection cannot wonder that indifference should spring in the bosom of those who can bear a partner in their love. But offended beauty knows how to be revenged. Her infidelity is discovered, and as the option of the dagger or the bowl is offered to her, she once more makes her escape.

We are now carried with her to several of the uncivilized countries of Africa; each is distinguished by different usages, but none of which are to the taste of our heroine. Among the Caffrarians her very beauty is her misfortune, and she is insulted because she has not high cheek bones, a flat nose, short hair, thick lips, and a pendant bosom. The last journey which she makes is to Asiatic Turkey.

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* Among the Chinese Tartars, the men of quality, when their wives are brought to bed, are nursed and tendered with as much care as women here, and are supplied with the best strengthening and nourishing diet. This is also the custom of the native Brasilians, if we may believe Maffeus, (see Purchase's Pilgrims, vol. 5, book 9, chap. 4, p. 900), who observes, 'That women in travail are delivered without great difficulty, and presently go about their household business; the husband in her stead keepeth his bed, is visited by his neighbours, hath his broths made him, and junkets sent to comfort him.' See Baron Pollnitz's Memoirs, vol. 2, p. 396.

She falls into the hands of a Jew merchant, who treats for the sale of her with a wealthy Mussulman. They squabble about the price. 'Is she a virgin?' demands the son of Mahomet. 'No,' says the facetious Israelite, 'she is a French woman.' A bargain however is struck. Celina is conveyed to the haram of her master, and a crowd of jealous rivals are compelled to yield their ascendancy to hers. Among the Mahometans there is no first act in courtship. Regardless of preliminary forms the Mussulman proceeds to take advantage of the right of purchase; Celina's European delicacy revolts at this unceremonious mode of proceeding; she resists; the Turk is angry, Celina persists in her opposition, and seizes a dagger to revenge herself; the Turk uses strength to force her to compliance, but in the heat of the struggle she awakes, and cries out in a tone of agreeable disappointment, 'Ah! c'est tu, Dorval!' She relates her dream to her husband, and determines to be no more dissatisfied.

The above story is told in a pleasing manner, and with all the vivacity which so much distinguishes the French. Those severer readers who are of opinion that amusement can only be allowable when it is made subservient to the noble purpose of instruction may draw from it no useless moral; they may make it illustrate the folly of those, who suffer their minds to be possessed with ideas of unalloyed happiness, and may inculcate from it the necessity of submitting to partial evils, and of being contented with that situation for which Providence has designed, and habit qualified us.

ART. 16.—*Elizabeth, or the exiles of Siberia; to which is added the taking of Jericho, a Poem by Madame Cottin. A* Paris, *chez Giguet et Michaud, Imp. Libraires,* Rue des Bone. Enfans, No. 34.

MADAME Cottin, the celebrated authoress of Amelia Mansfield and other works of considerable repute in the world of novels, has here presented to the public a very pleasing production.

It is founded on the circumstance of a daughter travelling on foot from Siberia to Petersburgh to solicit of the emperor the pardon of her father. The subject is original and conducted in a very skilful manner, the incidents are few, but what there are are natural and affecting. The character of Elizabeth, the only one who makes any figure in the piece, is beautifully drawn, and we may safely venture to recommend the work to the perusal of our fair readers.

It is followed by the taking of Jericho, which but for the title-page we should never have discovered to have been a 'Poem.' It is nothing more than stalking prose, displaying hacknied similies, unnatural events, common-place characters, and what we must deprecate as its greatest defect, placing the character of the Deity in too familiar a point of view. Madame Cottin appears entirely to have disregarded that excellent rule of our amiable predecessor in the fields of criticism:'

'Nec Deus intersit nisi dignus vindice nodus
Inciderit.'

ART. 17.—*Epitre à Voltaire.*

Epistle to Voltaire, by M. Chenier. Fourth Edition. Paris. 1806. *Large* 8vo. *pp.* 22. Imported by Deconchy.

'CHENIER. Auteur tragique et satyrique tres-distingué, attaque par l'envie et vengé par le gout.' Such is the observation of the satiric author of the Review of the Theatres of Paris and of its 500 authors. The present effusion will not perhaps detract much from his reputation for taste and satire, though it most unquestionably will add but little to his fame as a poet. With the exception of the first twenty lines indeed, it contains nothing but a combination of the harshest syllables and most awkward rhymes that could be combined in any language. Considering however the feebleness and general insignificance of French verse, if the present be entirely devoid of grace and harmony, it has some claim to that kind of strength and dignity which may result from the laboured disposition of hard names, and unpoetical epithets. Nevertheless the object of the author seems to be pretty fully attained. His design has been to avoid all direct eulogy on Voltaire as far as possible, and to seize only those truths or facts in his life, which must leave impressions, and at the same time to contrast them with those of other literary men accompanied either by approbation or censure, as it may suit the effect of adding glory to his hero. The vicissitudes of Voltaire's life are marked in a few verses rather rapid than lively, and this "universal author," a mere versifier, but no poet, (as Palissot has justly denominated him) is placed "between Sophocles, Horace, Ariosto and Virgil!" Several stanzas in this epistle are less complimentary to the French nation than usual;

"La triple alliance
D'un regne ambitieux punissait l'insolence;
Et dans Versailles même, au nom du peuple Anglais,
Bolingbrocke à Louis venait *dicter* la paix."

"Tu courus d'Albion visiter le rivage,
Et, par elle éclairé, tu revins sur nos bords
De sa philosophie apporter les tresors."

Few of Voltaire's friends or enemies are here left without a line of praise or rebuke, which abounds in such lines as "De la philosophie arboraient l'étendard," "Et pour le genre humain voulait de lois humaines." As a defence of the French philosophers, it has considerable merit, but as a poem, compared with La Harpe's Dihyrambic to the Manes of Voltaire, which gained the prize from the Academy in 1779, it is greatly inferior. There is scarcely a word in La Harpe which is not highly poetical and fit for his subject, whilst that of Chenier is but measured and unharmonious prose.

ART. 18.—*Histoire de Fanny Seymour, &c. History of Fanny Seymour, or Innocence persecuted. By M. Lesbroussart. in three Vols.* 12*mo.* Paris. 1805. Imported by Deconchy.

WE read this production of M. Lesbroussart with tolerable pa-

tience, until the contents of the ninety-seventh page entirely divested us of that much to be desired qualification. In a word the ravisher triumphed over the efforts of Fanny, and possessed her without reserve. If these memoirs fall into the hands of a prude, or if by chance they are read in a circle of old dowagers, I doubt not but my heroine will incur their indignation. She yielded, they will cry, and her weakness ought to be attended with the most fatal consequences. Let us leave them under the veil of falsehood and hypocrisy to rail against an *innocent error*; their indignation was always considered as a forced homage, and their criticism as an eulogium. But to the opinion of my amiable and sensible female readers of a different class, I attach infinitely greater value, and I earnestly wish to shelter my Fanny from their censure. My dear ladies, pray suspend your judgment, and put yourself for a moment in Fanny's place. The man, who she believed was on the point of being her husband, and who after the confidence she had in his honour, ought not to have inspired her with any fear, this man solicits as a favour, what he could the next day have demanded as a right; he solicits her with so much ardour, that all resistance would have been ineffectual. Tell me, my charming Lucretias, what would you have done in her situation? Which among you, waking in the arms of a passionate lover, whom you were to marry the next day, would be so ungenerous as to refuse the possession of a blessing, which you must give up a few hours afterwards, and thus lose the merit of a voluntary concession? I have too good an opinion of your character to insist upon this question; and I am convinced that there are certain trials, which nature cannot resist; and I also maintain that Fanny, in spite of her error, did not remain the less pure or the less innocent. It was not in the power of a human creature, to struggle with the force to which she yielded; and in spite of those romantic virtues, which some biographers have given to their heroines, I can only regard such characters as chimeras. Perfection does not belong to any inhabitant of the world; *women therefore are not perfect, and if they were, we should soon destroy their perfection, &c. &c.*!!

ART. 19.—*Etat de la Gaule, &c.*

State of France in the fifth Century, at the Epoch of the Conquests of the Franks; extracted from the Manuscript Memoirs of Uribald; containing a Detail of the Entry of the Franks into France. 2 *vols.* 12*mo.* Paris. 1805. Imported by Deconchy.

THIS work, which from the title seems to be extracted from the memoirs of Uribald, appears upon perusal to be nothing more than a collection of sentences, which are scattered through the pages of various ancient authors, arranged in something like the form of a history. In order to swell the book, pages of three or four lines are decorated with extracts from Ammianus Marcellinus, or as the French call him Ammien Marcellin, from Tacitus, Sueto-

nius, and many monkish writers in bad Latin; Gibbon and the Theodosian code are put in copious requisition, and all to inform the reader of what? that the epoch, at which the Franks established themselves on the right bank of the Rhine in the third century, is continually confounded with that of the fifth century, when they invaded France; and that the Franks of 445 no more resemble those of 200, than the Russians of 1805 resemble those of 1000!

ART. 20.—*L'Opinion du Parterre; Or a Review of the French Theatres, the Opera, the national Comic Opera, the Louvois, the Opera Ruffa, and du Vaudeville, forming the Sequel to a Work published under the same Title in the Year* 11. *By M. Valleran.* 12*mo.* Paris. *Anno XIII.* Imported by Deconchy.

M. C. C. under a fictitious name published an 'Opinion du Parterre,' or a critique from the pit, in the year 12, dictated according to M. Valleran by a spirit of party. To do away the ill effects of this work, M. V. has undertaken the present volume, because he thinks it is more agreeable to be profuse in praise, than to censure with asperity. Which of these two gentlemen is in the right, it is impossible for us to determine.

ART. 21.—*Entretiens, &c.*

Conversations for the Amusement and Instruction of Children: Two volumes. 12*mo.* Imported by Deconchy. 1806.

THESE may be very entertaining conversations for children in a catholic country, but to the offspring of John Bull they will appear in a very different light.

ART. 22.—*Lettres inedites de Madame la Princesse des Ursins, &c.*

The unpublished Letters of the Princess des Ursins to the Marechal de Villeroy, and her Correspondence with Madame de Maintenon; to which is prefixed a biographical Sketch of the Life of the Princess des Ursins, by Leopold Collins. 12*mo.* Imported by Deconchy. 1806.

ART. 23.—*Lettres de Mademoiselle de Montpensier, &c.*

Letters of Mademoiselle de Montpensier, of Mesdames de Motteville and de Montmorenci, of Mademoiselle du Pré, and of the Marchioness de Lambert; accompanied with biographical Sketches, and explanatory Notes. 12*mo.* Imported by Deconchy. 1806.

THESE are the two last volumes of a collection of letters by that small number of females, who after the manner of Madame de Sevignè, have been capable of interesting the public by a correspondence not originally intended for their perusal.

It is greatly to be regretted that the letters of the Princess des Ursins embrace but a very short period of her long life: they relate prin-

cipally to the establishment of the grandson of Louis 14th on the throne of Spain, a period when Europe experienced the most alarming sensations; and such was the situation of the writer of the present volume, that she acted a conspicuous part in the then passing scenes. These letters therefore may be esteemed among those memorials, to which the historian may apply in searching for truth. They also occupy a pre-eminent place among the epistolary correspondence of those women who have been distinguished by an agreeable style in letters of business. The manner of Madame de Norins greatly resembles that of Madame de Maintenon, with whom she was connected, and to whose character she makes so near an approach.

ART. 24.—*L'ancien Clergé &c.*
The Ancient constitutional Clergy, by a Bishop of Italy.

A THEOLOGICAL dispute which took place in the year 1801, but which has now subsided: the only article in the work worthy of notice, is the oath of the pope's legate to the first consul an. 1802. Promitto primo consuli, me legati munere non functurum, nec facultatibus mihi a S. sede concessis usurum, nisi quamdiu in republicâ ero, et primo consuli placuerit; adeo ut certior factus de illius voluntate illi convenienter, legati nomen et jus, continuo sim depositurus; simulque omnium, quæ gerentur a me, legatione finitâ, codicillos relicturum in manibus quem voluerit primus Galliarum reipubl: consul!!!

ART. 25—*Aurelii Thomasii ad Lucium Valerium Marinium de Scipionis Dericcii Pœnitentiâ, epistola.*

THIS is a letter on a subject, which will afford little interest to an English reader. Scipio Dericcius, the bishop of Pistoria, appears to have been refractory to the holy see, but compelled by hard usage, he retracts his errors, and is restored to his honours.

ART. 26.—*Rivalité de la France et de l'Angleterre.*

The Rivalry of France and England, from the Conquest of England by William Duke of Normandy, to the Rupture of the Treaty of Amiens by England. By Vienot Vaublanc, Member of the Legislative Body. Paris. 8vo.

THE history of rival nations, like the quarrels of individuals, should, in order that we may have a clear and impartial statement of facts without any invidious remarks or interested exaggerations, be written by those who are not parties in the dispute. The French have for thirty years been in possession of a work, in eleven vols. on their rivalry with the English, which was written by the late M. Gaillard. (See Meusel's Bibl. vol. vii. p. 11. p. 113. ss.) Notwithstanding its prolixity it reaches no further than the end of the reign of Louis XIV. M. Vienot Vaublanc is more methodical than his successor, mingles less extraneous matter in his narrative, and carries his history down to the present times. Gaillard pro-

mised strict impartiality, to which however he did not often adhere; the present author, particularly in his account of more recent occurrences, is still less deserving of the praise of an unprejudiced historian. In every dispute and every war England is always in the wrong; and virulent expressions are sometimes employed, which however they may be excused in the mouth of the controversialist, ought never to be suffered to proceed from the pen of the historian. Gaillard quotes his authorities in the margin; but M. Vaublanc quotes no authorities; and, like many other French writers of history, seems to think that his own assertion is sufficient authority for every statement which he delivers, and every fact which he relates.

ART. 27.—*Essais de Morale et de Politique.*

Essays on Morality and Policy. 8vo. *Paris.* Imported by Deconchy. 1806.

THE author of this wretched pamphlet informs us that man has a double nature; and that the union of his two natures produces life; from which very profound observation, he pretends to deduce, though we cannot see with what possible power of inference, that absolute monarchy is that government which deserves the preference to every other. And as according to his notions, theory and practice ought never to be separated, absolute monarchy is with him the best government not only in theory but in practice. It might be worth our while to expose the futility or to reprobate the malignity of the observation, if the obscurity of the composition and the want of any thing approaching to intelligence in the reasoning were not a sufficient antidote to the otherwise mischievous tendency and nefarious design of the publication.

GERMANY.

ART. 28.—*Carmen Macrobioteon, &c.*

A Poem on long Life, by John Christ. Ant. Sonnenburg. Helmstadt, 8vo. 1803.

THIS work is designed for the use of schools: it contains many rules of health expressed in easy Latin, and interspersed with episodes tending to delineate those passions which are injurious to health and life. It may be employed as a catechism of health.

ART. 29.—*Novum Testamentum Græcè, &c.*

The New Testament in Greek, from the Text of Griesbach, with a new Latin Version, and a brief Index of various Readings and Interpretations of principal Importance. Edited chiefly for the use of Schools and Universities. by H. Aug. Schott. 8vo. Leipzig. 1805.

THIS appears to be a useful edition of the Greek Testament,

Under the Greek text are printed the most important various readings: the critical remarks are brief and clear, and the young student will find in the Latin version no small help to a right interpretation of the sacred volume.

ART. 30.—*Ueber die Blutflüsse, &c.*

On Hemorrhages in a medicinal View, by Dr. G. A. Spangenberg. 8vo. Brunswick. 1805.

IN this work the whole subject of hemorrhages is discussed with great depth of research, acuteness, of observation and accuracy of detail.

Hemorrhages are either general or local; the first originates in an unnatural excitement of the vessels; the last in a læsion of their integrity. General arterial hemorrhages arise from sanguineous secretion, from anastomosis, or from paralysis; local arterial hemorrhages are caused in three ways, by diœresis, rhexis, and diabrosis. Many general hemorrhages are secretions which depend on inflammation; every inflammation has its seat either in the parenchyma or in the vessels of an organ; or in both at the same time. Every loss of blood weakens directly by decreasing the excitement and increasing the excitability in the whole organization, and particularly in the muscular system; both by the diminution of the mass of blood and the alteration of the quality; and indirectly by abstracting and lessening the nutriment and support of the body. The existence of hypersthenic hemorrhages is rationally shewn; they arise indirectly from sanguineous secretion, and are produced by too great activity in the vessels of an organ. After the author has circumstantially discussed the diagnostics, cetiology and prognostics of hemorrhage, he proceeds to the considerations of the cure. He admits merely the hypersthenic and direct asthenic hemorrhage; in the first he recommends tonic remedies with or without venesection, and where there are any indications of plethory, cooling, laxative and particularly local applications. Of cold applications to the nose he advises caution in the use, particularly in the beginning of the cure, since they lessen the excitement of the part disproportionally with that of the rest of the system; promote a new form of disease, and even increase the hemorrhage. For the cold operates first, by abstracting the caloric and lowering the excitement; secondly, by altering, lessening or impeding the activity of the part to which it is immediately applied. It may hence at times, where the nervous system is not considerably debilitated, remove asthenic hemorrhages, but it always increases the original disease, and alters only the appearance. In the direct asthenic hemorrhage the most certain remedies are *Eliz. acid. Hall. Digital. purp.* Ipecacuana in small doses. *Extr. Hyoscyam. Belladon. Nuc. vomic* infusions of aromatic herbs *Musk, castor, opium, &c.* The author touches briefly on the cure of local hemorrhage.

PRUSSIA.

ART. 31.—*Bruchstücke aus Neander Leben, &c.*
Fragments of the Life of Neander, by Charlotte Elizabeth Constantia von der Rechte. Published by C. A. Tiedge. 8vo. Berlin. 1804.

THIS little book, says the publisher, will find readers in those who love to muse in silence on those monuments which sensibility has erected. The life of Neander was as poor in events, as it was rich in virtue. In commemorating the pains which his pious mother bestowed on his education, the writer well remarks that every wife may be animated by the reflection, that almost all men who have been distinguished by their merit have been indebted to the virtues of their mothers for the first scions of those habits, which have afterwards shot up into so much genuine worth.

ART. 32.—*Slownik dokladny iezyka Polskiego i Niemieckiego, &c.*

A complete Polish and German Pocket Dictionary, &c. by G. S. Bandtke. Breslau. 8vo. 1806.

NOWY Slownik Rieszonkonz, new pocket Dictionary of the Polish, German, and French languages. Though the Polish language has to contend with many unfavourable circumstances, both within and without, yet the author, judging from the natural energy of the Poles, supposes that the language will still recover from its present depression. This opinion might be realised if every Pole were animated with the same zeal as M. Bandtke, to promote the Polish language and literature.

ART. 33.—*Abhandlung von der düngung, &c.*

A Treatise on Manure, and the proper Method of managing the same. Drawn up for the Use of all Economists, by Johann Karl Fischer, Professor of Philosophy at Jena. 8vo. 1803.

FOREIGNERS are far behind us in agricultural experience, and the method of mixing manure and of accelerating the putrefaction, which is here recommended, has long been practised in this country. We are, however, happy to find a professor of philosophy at Jena, devoting his thoughts to so useful a subject. It gives us pleasure to see the advocates of idealism forsake their airy speculations in order to improve the solid products of the earth. Of agricultural *innovations* in general, we must remark that the only test of their excellence, is the general utility, and the facility of practical execution. Experimental agriculturalists often forget that what is true on a small scale, may be false on a large, or in other words that experiments which on a small scale, have been attended with the happiest results, will, from a variety of circumstances, and more particularly from the very circumscribed powers of individuals, be impossible to be executed on a large.

RUSSIA.

ART. 34.—*Die Geschichte der Philosophie, &c.*

The History of Philosophy. First Part. The Wisdom of the Ancients. By Erhard Gottlieb Steck. 8vo. Riga. 1805.

M. STECK is one of the Idealists, and idealism appears to be the refuge of dogmatism, driven by criticism into a corner, of which, notwithstanding the shouts of victory, a penetrating eye soon discovers the beggary and despair. Every thing, remarked Anaxagoras, lay confounded together, when intelligence came and arranged the whole; the reverse may be said of the spirit of this history. We are however willing to pay the tribute of respect to the talent and the knowledge of the author. For this reason we cannot but wish that he may submit his philosophical notions to a more serious and attentive examination, that he may no longer lavish the strength of his mental faculties on visions and chimeras.

DENMARK.

ART. 35.—*L. M. Widels Inderlandske Reise igiennem de betydeligste og skionneste Egne af de danske Provindser.*

Widels Inland Travels through the most important and beautiful Parts of the Danish Provinces. 2 *Parts.* 8vo. Copenhagen, &c.

WE have here a copious description of the travels which the author made in 1799 and 1801, through Zealand, Jutland, Schleswick, Holstein, to Altona and Hamburg and back again. We have no descriptions of many of the places and towns which he visited so circumstantial as with those which he has presented us: and we meet with some instructive observations.

ART. 36.—*Christian II, Konig Dienemark, &.*

Christian II. King of Denmark. Norway and Sweden, by Henry Bohrman. First Part. Copenhagen, 1805.

IN the history of this distinguished and remarkable personage the author has with a laudable industry drawn his materials from the most undoubted authorities; compared the writers of different nations, and, as far as was possible, rescued the truth from the exaggerations and misrepresentations of the enemies of Christianity.

TURKEY.

ART. 37.—*Nochbei Wehbi.*

Wehbi's Selections. Scutari, 1220 *of the Hagir.* 8vo.

IT is well known that in the Turkish schools, boys are taught the most necessary Arabic and Persian words, by the help of rhyming glossaries, Schahidis, Persic and Turkish glossary, and the Arabic and

Turkish which were known under the name of *Sukei Sibjan* were the rhyming vocabularies most usually employed in the Turkish schools. Wehbi Efendi, a meritorious old man, who is still living, and the greatest philologist of his time at Constantinople, has entirely revised the first of these elementary books, or rather has produced a new and more complete work of the same kind under the title of Tohfei Wehbi, that is, Wehbi's gift. Wehbi Efendi composed his Nochbei Wehbi, or Arabic and Turkish vocabulary, as a companion to his Tohfei Wehbi, which is Persic and Turkish. In his rhyming preface, after the usual praise of God and the Prophet, the author declares that the uncommon approbation which his Tohfei had experienced had incited him in his old age to spare no pains in the composition of the Nochbei, that it might be a worthy companion to his former work.

HOLLAND.

ART. 38.—*Examen de Systeme du Dupuis et Volney, &c. Examination of the Systems of Dupuis and Volney on the Origin of the Mosaical and Christian Religion. Prize Essays, from the Teylerian Society.* Amsterdam. 1806.

THE systems of Dupuis and Volney have made no impressions in England, and their absurdity has been acknowledged even by the enemies of our faith. But the subject deserved to be examined, and became naturally a question fit for the discussion of the Teylerian society. This discussion is well arranged in the work before us by the mathematical professor of the university of Leyden. He examines the opinions of the two atheistical writers with great sobriety and impartiality; shews that the idea of referring christianity to astronomy must be grounded upon popish notions, not on any thing in the Christian religion; and due allowance being made for the system of theology which prevails in the Low Countries, he vindicates the Christian faith from the aspersions thrown upon it by his antagonists. The essay does the author certainly great credit, and we are glad to see it translated from the Dutch into the French language, that the infidels in France may have an opportunity of seeing in a very short compass the chief arguments of their favourite philosophers placed in their true light, candidly examined, and completely refuted.

ALPHABETICAL INDEX

TO THE

AUTHORS' NAMES AND TITLES OF BOOKS.

ABERNETHY'S surgical observations, 252. Local diseases and constitutional affections have a reciprocal action on each other; and in particular the stomach and other organs connected with digestion appear affected from local injuries, arising either from accident or from operations, 253. Two cases instanced to exemplify and illustrate the nature and course of these symptoms, ibid. General characteristics of the disordered condition of the digestive organs, 254. Paralytic affections of the lower limbs, 255

Account of Buenos Ayres, 224

Account of the proceedings of the Baltimore committee to civilize the native Indians, 107

Account of the remittent fever among the troops, 332

Account ofthe Pennsylvania committee, 107

Accounts of the Hanoverian army in the months of May, June, and July, 1803, 484

Address to the visitors of the incorporated society of doctors in civil and canon law, Highmore's 336

Admonitory letter to the Prince of Wales, 107

Ægis, Cartwright's England's, vide Cartwright.

Æsop's fables, 115

America, prospectus of a national institution in, 514

Ancien clergé, 540

Andrews on the war and politics between England and France, 329

Annals of commerce, vide Commerce.

Anthology, translations from the Greek, 401. Curious fate of the fragments and minor poems known by the name of the Greek anthology, 401. Lines of Meleager, 405. Statue of Venus on the sea-coast, ibid. On Hesperus, 406. On Alpheus, ibid. Translation from Moschus, 407. The invocation of the master of a vineyard for punishment on those who had torn and bruised his vines, translated, 407. Description of a savage life, 409

Antidote to poison, 80

Antiquities of Great Britain, architectural, 221

Antiquities of Stratford upon Avon, 223

Architectural antiquities of Great Britain, 221

Aristide's answer to a letter to the Prince of Wales, 313

Army, in the months of May, June, July, 1803, accounts of the Hanoverian, 484

Augmentation of the regular army, plan for the, 103

Aurelii Thomasii ad Lucium Valerium Marinum de Scipionis Dericcii Pnitentia, epistola, 538

BALLADS, Jamieson's, vide Jamieson.

Ballads, Scott's, 344. Description of second sight, 345. Cadyow castle, ibid. The dying bard, 347

Barailon's Researches on many Celtic and Roman Monuments, 510. The ancient inhabitants of Etruria, far advanced in civilization and refinement, 510. Chambon in the department of La Creuze said to have been one of the principal seats of the antient Celts, 511. Antient names of places generally pourtray the prominent features of the locality which they designate, ib. A square narrow temple at Chambon, 511. A

secret stair-case discovered in the solid substance of the walls in the Celtic temple at Chambon, 512. A black urn of baked earth discovered in anold burying ground, in 1805. 512
Barne's Sermon, 98
Barron's Lectures on belles lettres and logic, 278. Comparison of antient and modern languages, 299. Eloquence of the Swiss and Dutch, 280. Of Lord Chatham, 281. Comparison of Mr. Pitt and Fox, 282. Appreciation of a syllogism, 283. The Henriade of Voltaire, 284. Lusiad of Camoens, 285. Leonidas of Glover, ib. Epigoniad of Wilkie, 285
Barrow's Voyage to Cochin China, 21. Description of the singular entrance into the magnificent and picturesque Harbour of Rio de Janeiro, 23. The author vindicates the Brazilian ladies from the imputation of licentiousness, under which they in his opinion unjustly labour, 24. A singular custom observed at Liverpool on Easter Tuesday, 25. Plan of the city of Batavia, which contains, according to the registers, 115,960 inhabitants, Dutch, Chinese, natives and slaves, 26. Causes of the unhealthiness of Batavia, 27. The wisdom of Nature signally displayed in the conformation of the nepenthes distillatoria, 28. Extraordinary treaty between the king of Cochin China and Louis XVI., King of France, 30. The attention paid by the king of Cochin China to the improvement of his country, and the welfare of his people, 33. Character of the king, 34. His great veneration for the English, 35. His land forces amount to 113,000 men, among whom are 15,000 artillery-men, and 42,000 infantry, trained to the tactics of Europe. In the sea-service he has 26,800 men, a portion of whom are attached to the European built vessels, 36. Notions of the Cochin Chinese on the subject of morality, ib.
Bates's Christian Politics, 238. A view of civil government in its influence on virtue and happiness, chiefly from the relation it bears to liberty and property, 240. The importance of religion both to society and the individual, with reflections on religious establishments and toleration, ib. The conduct of a good citizen, particularly under a moderate government, ib. The way to live happily under all governments and in all situations, ib. et seq.
Bees, Evans's, 321
Belgian traveller, 170. Anecdote of Talleyrand, 171. Of a Swiss Lady, 176
Belles Lettres, Barron's Lectures on, vide Barron.
Bengal, remarks on the husbandry and internal commerce of, 86. Aspect of Bengal, 87. Method of cultivating the land, 87. et seq: Population of Bengal, 88. State of the Bengal territory, reduced to proportions of 24 parts, 89
Bible Society, second report of the British and Foreign, 448
Bicheno's destiny of the German Empire, 105
Bigland's essays on various subjects, 163. A national establishment for religion, the surest method of propagating and transmitting the knowledge and practice of Christian morality, 164. The question discussed whether dissenters are justified in considering it an oppression to be obliged to contribute towards the support of the established church, 165. Liberty of conscience, 166. Public and private education, 167. A national establishment of education for the lower ranks of society, 168. Expenses of such a plan, ib. Friendship, 169. A town and country life, ib.
Birch's objections to vaccine inoculation, 331
Birds of Scotland, vide Grahame.
Biographical memoirs of Dr. Warton, vide Memoirs.
Blair's vaccine contest 448
Booker's Calista, 215
Botany, compendium of British, 110
Bourne's cases of pulmonary consumption treated with uva ursi, 410
Bowles' inquiry into the best means of national safety, 104
British botany, compendium of, 110
British and foreign bible society, second report of the, 448
Britton's architectural antiquities of Great Britain, 221
Buenos Ayres, account of, 224
Bulmer's sermon, 324
Buonaparte, Hunter's reasons for not making peace with, 439
Buonaparte and Talleyrand, dialogue between, 212

CALISTA, 215
Cancer, Home's observations on, vide Home.
Carr's Stranger in Ireland, 315. Spe-

cimen of cockney language, 317. Delineation of the Irish character, ib. Dermody's personification of danger, 319
Cartwright's England's Ægis, 81. Liberty of the press considered, ib. Buonaparte's wish to restrain it, ib. Restoration of the old posse comitatus, or Saxon militia, to its antient extent and vigour of exertion recommended, by which means 1,200,000 men may be raised, 84
Catlow's outlines of a plan of instruction 221
Celina, travels of, 532
Celtic and Roman monuments, Barailon's researches on, vide Barailon.
China, Cochin, Voyage to, vide Barrow.
Christ's poem on long life 540
Christian knowledge, letter to the society for promoting, 205
Christian Politics, Bate's, vide Bates.
Christian ad, King of Denmark, 543
Chronicles of England, France and Spain, vide Froissart.
Clarke's Saunterer, 333
Clarke's further evidence of the existence of a deity, 326
Clayton's translation of Filangieri's science of legislation, vide Legislation.
Cleeve's sermons 209
Clowe's answer to the question, 'why do you receive the testimony of Baron Swedenborg?' 326
Cochin China, Voyage to, vide Barrow.
Colonel Villey, death of 448
Commerce, Macpherson's annals of, 152. History little better than a detail of the crimes and follies, and consequently of the miseries of mankind, 153. The annals of commerce represent man employed for the most beneficial purposes, 153. An account of the arrangement of the tiers of oars in the war gallies of the antients, 154. Commerce flourishes where property is secure, 156. Anticommercial spirit of the Romans, 157. Commerce more frequent in small states, because freedom has been usually found to flourish in small states more than in large, 158. The spirit of freedom and the energies of a popular government visible in the opposition made by Tyre to the arms of Alexander, ib. Fate of Sidon, 159. Genoa and Venice, the abode of the manufacturer, and the resort of the merchant, 160. Spain enjoys considerable commerce in the fifteenth century, 160. Revolution of the edict of Nantz as fatal to the commerce of France, as the establishment of the Inquisition to that of Spain, 162. The commerce of the North during the middle ages almost exclusively confined to the Hanse towns, 162. Causes explained why commerce has flourished so much in England 163
Compendium of British botany, Galpine's, 110
Comparison of Mr. Pitt's and Mr. Fox's bill for the government of British India, 105
Constantia's fragments of the life of Neander, 542
Consumptions, treated with uva ursi, Bourne's cases of pulmonary, 410
Conversations for the amusement and instruction of children, 538
Correspondence and official notes relating to the late negotiation with France, 432
Cottin's Elizabeth, 535
Cowper, supplementary pages to the life of, vide Hayley.
Cowpox, Hill on the, 217
Country Clergyman's address to Lord Teignmouth on his address to the clergy of the Church of England, 205
Crawfurd's doctrine of equivalents, 207
Creuze de Lesser's travels in Italy and Sicily, vide Travels.
Critical remarks on Shakespeare's plays, vide Seymour.

DANISH Provinces, travels through the most important parts of the, 543
Death of Colonel Villey, 448
Defence of the Volunteer system, 103
Defence of the Country, Money's letter to Windham on the, 438
Delille's Imagination, 497. Plan of the poem, 498. Man in his intellectual relations, ib. Impression of exterior objects, 499. Local impressions, ib. The arts, happiness, and morals, 500. Policy, ib. Religion, 501
Denina's historial, statistical and moral view of Upper Italy and the Alps, 500. The political situation of Upper Italy in its present and former days, militates against all the new divisions and regulations made in those provinces, 504. Derivation of Turin, 504. Facioun d'Urbino, who lived in the days of Leo X. and Charles 5th, gave the designs and superintended the works both of the citadel of Turin and of Anversa, 505. Singular species of commerce among the natives

of Bens, 505. The Marseillese, 506. The people of Verceil and Biella, 506. Constitution of the country under the king of Sardinia, ib. On the actual state of learning in Piedmont, 508. Population of the kingdom of Italy, ib. Rout of Bellovese, Hannibal, and Cæsar over the Alps, 509
Dialogue between Buonaparte and Talleyrand, 212
Diamond cut diamond, 80
Dibdin's Five miles off, 438
Dictionary, German and Polish, 443
Diseases of the stomach, Stone's treatise on the, vide Stone.
Donnes's Mariner's exercise book, 334

DRAMA.
Edgar, 100
Five miles off, comedy, 438
Sultana, tragedy, 211
We fly by night, ib.
Dutens' memoirs of a traveller now in retirement, vide Memoirs.

EDGAR, a tragedy, 100
Elizabeth, or the exiles of Siberia, 535
Empire of Hayti, vide Hayti.
Empire, Orme's historical fragments of the Mogul, vide Orme.
Enemy, Lathy's invisible, 328
England, France, and Spain, Froissart's chronicles of, vide Froissart.
England's Ægis, vide Cartwright.
England and Spain, Gentz on the relations between, 528
England and France, Andrews' present relations of the war and politics between, 329
Epidemic disease at Gibraltar, Jackson's observations on the, 447
Epistle to Voltaire, 536
Equivalents, Crawfurd's doctrine of, 207
Essays, philosophical, on the study of the human mind, by Prevost, vide Prevost.
Essays, on morality, and policy, 540
Essay on the principles of human action, 413
Essays on various subjects, by Bigland, vide Bigland.
Essay on the principle and origin of sovereign power, 49. The primary assertion of the author is that all power is derived from the Deity, and that resistance to lawful authority is rebellion against God, 15. The principles on which Hobbes, Locke, Montesquieu and Rousseau have accounted for the first introduction of society, confuted, 51. The parental and patriarchal authority, which was sufficient to meet the exigencies of primitive simplicity, afforded a model on which political authority was framed when circumstances required a government of a more complex form, and of wider extent, 51. Different states of nature which the publicists suppose anterior to the formation of their social compact, 53. Man as represented by scripture, ib. Three different principles of government, according to Montesquieu, 54. Rousseau's opinions on government, 55. The testimony of history adduced against the above doctrine, 55. Sovereignty the production of human reason and liberty as asserted by Locke and Rousseau, proved to be a contradiction, 57. The means by which God inclines the mind of man to subordination, the general laws by which he influences the human will, and the channel by which authority was first introduced and is still supported, 58, et seq.
Evangelica lyra, 524
Evans's Bees 321. Queen Bee, 323
Evidence of the existence of a deity, Clarke's 326
Examination of the systems of Dupuis and Volney on the origin of the Mosaical and Christian religion, 544
Examination into the increase of the revenue, 212
Exercises select, by Whiting, 334
Exercise book for mariners, 334
Exeter, Jenkins' history of, 335
Exile, Palmer's Swiss, 330
Exiles of Siberia, 535
Existence of a God, Shoberl's demonstration of the, 210
Existence of a deity, Clarke's further evidence of the, 326

FABRICIA Nunney's word or two, 99
Fanny Seymour, 536
Filangieri's science of legislation, vide Legislation.
Fischer's treatise on manure, 543
Five Miles off, 438
Fragments on the balance of power in Europe, 399
Fragments of the life of Neander, 542
France, state of, in the fifth century, 537
France and England, rivalry of, 539
France, Spain, and England, Froissart's chronicles of, vide Froissart.
Franklin's works, 348. Few consider-

able men produced in the American states, 349. Negotiations entered into with booksellers for the sale of this work, 350. Dr. F's theory of positive and negative electricity, 352. Speech of Dr. F. in the American congress, 353. A letter which shews how sincerely he was disposed to promote a reconciliation between America and England, 355. Busy body, 356

Frederick the great, last reflections of, 480. He contemplates his approaching dissolution with becoming firmness, although Christianity did not lend him her consoling aid to smooth his passage to eternity, 480. no inconsiderable part of his happiness consisted in the possession of unlimited power, 481. Women no gratification to Frederic, ib. When he compares himself with other Sovereigns, Frederic believes himself peculiarly happy, 483

Froissart's Chronicles of England, France and Spain, 362. Sir John Chandos deprived of the most favourable opportunities of restoring the power and glory of his countrymen by the jealousy of the Earl of Pembroke, 363. Death of Sir John Chandos, ib. Capture of the Earl of Pembroke and the English army by a Castilian fleet, 364. Death of the Prince of Wales and king Edward, 364. Fate which attended the armament of the Earl of Buckingham, 365. Port wine, 365. Personal strength and valour proverbial for the name of an Englishman, 366. Speech of the Earl of Salisbury at the meeting of parliament, 367. The several virtues of chivalry enumerated, 368. Character of Gaston Phœbus, count de Foix, 369. His murder of his son, 370. The generosity and hospitality of our ancestors, 371. The humane and liberal system of conduct towards prisoners of war through the more polished nations of Europe, 371. *Antient* system of *honour* very opposite to the *modern*, 372. Romantic atchievement of Sir John Swinton, 373. Tilting for love of the ladies, the common proof of valour and gallantry in those days, 374. Feat of Sir Robert Salle, 375

GALPINE's compendium of British Botany, 110

Genius of Voltaire, Palissot's, 490

Genlis's madame de Maintenon, 476. Account of the courtship of Scaron, 479

Gentz' Fragments on the balance of power in Europe, 399

Gentz on the relations between England and Spain, 528

German and Polish Dictionary, 543

German empire, Bicheno's destiny of the, 105

Gibraltar, Jackson's observations on the epidemic disease at, 447

Girl, wild Irish 337

Gordon's history of Ireland, 245. Statement of the merits of Strafford's government, and of the essential blessings the country derived from the activity and wisdom of his administration, 246. Causes of the rebellion in 1641, 247. The political talent and truly Roman disinterestedness of Henry Cromwell, 248. The exalted wisdom and unsullied loyalty of the great Duke of Ormond, 249. The period of Irish history between the revolution of 1688 and the commencement of the present reign highly disgraceful to the eighteenth century, 249 & seq. Chief merit of this performance its moderation and impartiality. Difficulties which beset the historian in search of truth, 250

Grahame's birds of Scotland, 9. The charm of Thomson consists in variety of method, in a selection of the beautiful, the affecting, and the sublime, and in an artful and picturesque grouping of the several features selected for the piece; ill success of Mr. Grahame in this particular, 10. Quotations, 11 et passim.

HEMORRHAGES in a medicinal view, 541

Hamilton's Letters to a nobleman's daughter, 295. The end of education to secure the happiness of those who are subject to its discipline, 295. Caution to the pupil not to form an estimate of practical attainments in duty, by a comparison of her conduct with the habits of the world at large, 296. The pliancy of the affection in youth is noticed as rendering it the most fit season for cultivating feeling and habits of devotion, 297. Prayer recommended, 298. The necessity of a persevering adherence to principle is illustrated by a comparison, with its opposite, that feeble pliancy which slights the dictates of conscience to court the appre-

bation, or avoid the censure of the world, 299
Hanoverian army in the months of May, June, and July, 1803, accounts of the, 484
Harrington's Συμβολον τριτον 98
Hayley's supplement to the life of Cowper, 38. Gray, the first poet, who introduced that species of biography, which interweaves into the narrative separate series of letters, 39. Cautions to be observed in the selection, ib. Letters from Cowper to Newton, discountenancing that colloquial cant which is so common, and so disgusting, 41. Arguments in favour of public education, 42. John Gilpin, the produce of a fit of melancholy, 42. Considerations on Cowper's translation of Homer, 43
Hayti, Rainsford's historical account of the black empire of, 1. State of St. Domingo under the French kings, and under the republic and empire of France, ib. Particulars which occurred in the coffee house of the hotel de la Republique, 2. Discipline of the negroes adapted to their country, 3. Delicacy of taste among the superior negroes, 4. Account of a negroe cottage, ib. The French deceived as to the facility of the conquest of St. Domingo, 6. How far the English ought to co-operate in re-establishing the power of their enemies over this extensive and fertile island considered, 6 & 7
Henault's unpublished works, 471. Henault born at Paris in 1685, died in November 1770, 471. The production of Henault to which he owes his principal renown was his chronological abridgement of the history of France, which gives a brief but spirited characteristic detail of the events, laws, manners and customs, &c. from the reign of Clovis, to Louis XIV, 472. Anecdote of the Henriade of Voltaire, 473 Shakespea e's Henry 6th furnishes M. Henault with the hint of exhibiting in a dramatic form some of the principal epochs of French history, 473. Marius at Cirta, 473. Specimens of the somniferous potency of the French stage, 474
Highmore's address to the visitors of the incorporated society of doctors in civil and canon law, 336
Hill on the cow-pox, 217
History of Ireland, Gordon's, vide Gordon.
Historical fragments of the Mogul Empire, vide Orme.
Historical, statistical and moral views of Upper Italy and the Alps, by Denina, vide Denina.
History of Philosophy, 543
History and antiquities of Stratford upon Avon, 223
Holland, (Lord) account of the life and writings of Lope de Vega, 191, Castile first of all the nations of Europe blessed by the dawn of reviving genius, 162. John Boscan Almogaver the first regular poet of Castile, 193. Lope betrays marks of genius at a very early age, 194. Born at Madrid in 1562. At the age of 14 he runs away from school, before that time he had written plays of 4 acts, ib. An unlucky duel obliges him to fly to Valencia, 196. His wife dies, ib. Marries a second wife in 1590, 197. At the end of 10 years she dies, on which Lope became a Franciscan, 197. He died on the 24th of August 1635, the same day with Shakspeare, 198. 1800 of his plays are said to have been acted, 199. Examination of Lope as a dramatic writer, 200. Analysis of 'La Estrella de Savilla,' 201. The character of the Gracioso, which finds a place in every Spanish play, 202
Home's observations on cancer, 178. Cancer of the penis, 178. Cancerous tumour of the foot, ib. Cancer of the breast, 179
Hordt, Memoirs of the Count de, 417. Appointed ensign in the foot guards at the age of 14, 418. Dragged in opposite directions by military ambition and love, 419. Superiority of the English valour at the battle of Fontenoy, 420. Sangroid of two English women in the greatest perils, and amidst the horror of carnage, 420. Count de Hordt attracts the notice of the Prince of Orange, 421. Sudden death of the author's mother at the instant she was preparing to get into her carriage to attend the marriage ceremony of her son, 421. The Prince of Hesse Cassel succeeds his sister Ulrica, under the name of Frederic 1st, 421. Intrigues of France produce a change in the constitution of Sweden, 422. Count de Hordt at the head of a conspiracy to rescue his country from the convulsions with which it was distracted, 422. He is obliged to fly from the capital, 423. Takes refuge with the Prince of Waldeck, who is commanded by the Emperor of Germany to give

him up, 424. He departs for Switzerland, from whence he takes refuge in Russia, ib. At the request of Frederic the great he joins him at Breslaw, 425. Anecdotes of Frederic, 426. Count de H. serves under Frederic, against the Russians,—is taken prisoner and carried to Petersburgh, where he endured solitary confinement for two years, 427. Partition of Poland, 428

Human mind, Prevost's philosophical essays of the study of the, vide Prevost.

Hunter's reasons for not making peace with Buonaparte, 439

Hunter on the restoration of the Jews, 211

Husbandry and internal commerce of Bengal, remarks on the, 86

Hypochondriac, 215

ILIAD, Williams' translation of the first book of the, 358. Failure of Pope and Cowper in translating Homer, 359. A model between Spenser and Milton, recommended as the most proper for a translation of Homer, 360. A specimen of the Bathos, 361

Imagination, a poem, by Delille, vide Delille.

India, Comparison of Mr. Pitt's and Mr Fox's bill for the government of British, 105

Inoculation, Birch's objection to the vaccine, 381

Institution in America, prospectus of a national, 514

Instruction, Catlow's outlines of a plan of, 221

Inquiry into the best means of national safety, 104

Invisible enemy, 328

Ireland, Gordon's hist. of, vide Gordon.

Ireland, Carr's stranger in, vide Carr.

Irish Girl, 327

Italy and the Alps, Denina's historical, statistical, and moral view of Upper, vide Denina.

Jackson's observations on the epidemic disease at Gibraltar, 447

Jamieson's popular Ballads, 303. Elegy, 306. Tyfties Nanny, 307. Observations on translations from the antient Danish, 308. Fair Annie's complaint, 310

Jefferson's lyra evangelica, 324

Jefferys' review of the conduct of the Prince of Wales, 78

Jenisch's philosophical and critical comparison of fourteen of the antient and modern languages of Europe, vide Philosophical.

Jenkins' history of Exeter, 335

Jesus Christ, the mediator between God and man, 98

Jews, Hunter on the restoration of the, 211

Juries, observations addressed to grand, 223

Juvenile poems, Robinson's, 440

LA paix en apparence, 206

Last reflections of Frederic the Great, vide Frederic.

Lathy's invisible enemy. 328

Legislation, Clayton's translation of Filangieri's science of, 128. The education of legislators, as such, either entirely neglected, or conducted upon mistaken principles, 130. The means in this education in most instances mistaken for the end, ibid. In the acquisition of political knowledge, the chief errors seem to be such an attention to the details of business as present enlarged and enlightened views, or the deductions of principles from data which are themselves insufficient or erroneous, 130. In the science of legislation, general principles no less valuable than necessary, 133. Sketch of the life of Filangieri, 134. Laws distinguished by their absolute or relative goodness, and in the discussion of these two distinctions the whole science of legislation comprized, 135. A mixed government, not well regulated by its laws, appears more likely to partake of the defects of other forms of government, than of their united advantages, 136. Population and riches the two objects of political laws, 137. Obstacles to population, 138. Sources of riches, agriculture, manufactures, and commerce, ibid. Different nations require different kinds of commerce, 141. Commerce of most European nations exposed at the same time to two political extremes equally pernicious, an excessive negligence, and too much interference in governments, 142. Prohibitory laws, which inforce an exclusive commerce between colonies and the mother country, are the most destructive that can be to that freedom, without which no commerce can exist, 142. Every thing which tends to weaken credit, an obstacle to commerce, ibid. The property of each individual should be the sole rule of taxation, and the contribution should be in exact proportion to the wants of the state, 143. Taxes direct or indirect,

144 et seq: without a due distribution of national riches, so far from forming the happiness, they hasten the ruin of a nation, 147. Luxury one of the greatest instruments in diffusing specie and riches in a state, ibid. The progress of luxury ought not to be an object of apprehension, because if the manners of society are preserved in every class, it will only be a necessary spur to opulence, and the effect of the general welfare of a nation, 148. The restrictions and obstacles in the way of every species of industry, sanctioned and encouraged by the administration and the laws of this country, afford a melancholy instance of the ignorance or obstinacy of legislators, 149. Exportation of English wool considered, 151

Lectures (Barron's) on belles lettres and logic, vide Barron.

Leeds, walk through, 223

Lesbroussart's Fanny Seymour, 536

Letters to a nobleman's daughter, vide Hamilton.

Letter to the Rev. R. Warner, 324

Lettres de mademoiselle de Montpensier, 538

Letter to Nathaniel Jefferys, 79

Letter to the Prince of Wales, admonitory, 107

Letters unpublished of the Princess des Ursins, 538

Letter to the Society for promoting Christian knowledge, 205

Letters from the mountains, 221

Liardet's Hypochondriac, 217

Le Mesurier's letters on the Commissariat, 102

Liardet's versification of Æsop's fables, 215

Life of Cowper, supplementary pages to the, vide Hayley.

Life of Milton by Symmons, vide Symmons.

Lyra Evangelica, 314

MACPHERSON's annals of commerce, vide Commerce.

Manner's Edgar, 100

Manure, Fischer's treatise on, 543

Mariner's Exercise book, Donne's, 334

Marshall on landed property. 110

——on the management of landed estates, ib.

Mathematical tables, Whitings portable, 334

MEDICINE.

Abernethy's Surgical observations, 253

Birch's objections to Vaccine inoculation, 331

Blair's vaccine contest, 448

Bourne on the use of uva ursi, 410

Hill on the cow pox, 217

Stone on the stomach, 16

Sutton's account of the remittent fever, 333

Memoirs of a traveller in retirement, Dutens', 226. The author born of protestant parents in France, 227. Debarred from promotion in his native country on account of his religion, he visits England, where he gains the confidence and favour of Mr. Wyche, ib. The author undertakes to instruct his patron's daughter, who was dumb, to write, and communicate her thoughts to others, 228. He accompanies Mr. Mackenzie in his embassy to the court of Turin in the capacity of chaplain, 229. Traits of his proficiency in the dealings of a statesman, 229. On the elevation of Lord Bute to the situation of prime minister Mr. Mackenzie is recalled from Turin, and Mr. Dutens left chargè d'affaires for the Court of Great Britain, 230. Double dealing of the Count de Vicy, ib. Mr. Dutens receives a pension from the king and a living from the Duke of Northumberland, 231. He undertakes the tour of Europe as tutor to Lord Algernon Percy, 232. Arrival of the Emperor Francis, during their stay at Rome, ib. The vanity of the king of Prussia, 233. A view of the Parisian manners as they existed in 1777, 234. The author again visits Turin as secretary to Lord Mountstuart, but finding his situation uncomfortable requests permission to withdraw, 236

Memoirs of the count de Hordt, 417. Vide Hordt.

Memoirs of Warton, biographical, 65. His claims as a poet, 67. Cause of his visiting the continent, 70. Warton vindicated from the attack made upon him by the author of the Pursuits of Literature, 72 et seq. Letter from Dean Swift, 75

Metastasio's operas, Zotti's collection of, 112

Milton, Symmons's life of, vide Symmons.

Mind, Prevost's philosophical essays of the study of the human, vide Prevost.

Mogul empire, Orme's historical fragments of the, vide Orme.

Mohammed Abul Casem, the great prophet of Mecca, 487. Circumcision, 488. 20 years before the birth of Mohammed, the rivalry between the christian temple of the Ethiopian chiefs at Sana in Yemen, and the heathenish sanctuary of the Caaba had come to an open rupture, and occasioned the elephantine war, 488. Mohammed's poverty accounted for, ib. Sagacity of the young Ayescha, one of Mahomet's wives, 489. Mahomet a person of different character from that in which he has been generally depicted by the polemical antipathy of the Greeks, 489

Money's letter to Windham on the defence of the country, 438

Moore's Sermon, 209

Moore's Epistles, Odes, &c. 113. Character of the author, gay and voluptuous, ibid. A sameness of subject, language, and ideas, peculiar to Mr. Moore, 114. Quotation, 115. Various observations, 116, et seq. Lines describing the vast scale on which nature has fashioned her works in the new world, 125

Moral education, Simon's sequel to, 434

NARRATIVE of the death of Colonel Villey, 448

Navigation, Nicholson's treatise on practical, 108

Neander, fragments of the life of, 542

Negotiation, state of the, 430

Nicholson's treatise on practical navigation, 108

NOVELS.

Wild Irish girl, 327

Invisible enemy, 328

Novum testamentum Græcè, &c. 540

Objections to Vaccine inoculation, Birch's, 331

Observations on the epidemic disease at Gibraltar, 447

Observations, Abernethy's surgical, vide Abernethy.

Observations on cancer, Vide Home.

Observations addressed to grand juries, 223

Operas, Zotti's collection of Metastasio's, 112

Orme's historical fragments of the Mogul empire, 183. Aurunzeb paves his way to the throne, by the imprisonment of his father and the destruction of his three brothers with six of their sons, 183. His ambition for a time impeded by Sevagi, 183. Character of Sevagi, 184. A long and desultory war between Sevagi and the Mongul, which was prosecuted at intervals and with various success for the space of 19 years, till the former died in 1680 of an inflammation in his lungs, and in the 52d year of his age, 184. His funeral obsequies accompanied with the conflagration of his attendants, his animals and wives, ib. Sambagi inherits the power without the genius of his father, ib. His predominant propensity a passion for women; which ultimately proved his ruin, 185. Ordered by the Mogul for execution, his heart cut out and his mangled limbs given to the dogs, 185. In Indostan, the whole soil is esteemed the property of the sovereign, by whom or his representatives it is let out to the cultivators on condition of receiving a certain share out of the produce, 185. The population exuberant in a state of squalid misery, ib. Spinning and weaving the employments which seem best to accord with the heat of the climate and the feeble frame of the inhabitants, 186. The Moors or Tartars seem lost in the greater population of the Gentoos, who outnumber them by ten to one, 186. The utmost civility prevails amongst the Moors to their equals, while an extravagant homage is rendered to superiors, 186. Dissimulation, a characteristic of the natives of Indostan, 187. Their sagacity in commercial transactions, 188. The priesthood inherited by descent among the Brachmans, ib. A perceptible similitude in the forms, dispositions and manners of the Hindoos, 189. The frame and physiognomy of the Indian indicate a degree of feebleness which surprizes the stranger, ib. Rice the principal food of the natives of Hindoostan. 190

Oude question, remarks on the, 329

Owenson's wild Irish girl, 327

PALLISOT'S genius of Voltaire, 490

Palmer's Swiss exile, 530

Paris, Pinkerton's recollections of, vide Pinkerton.

Patriotic fund at Lloyd's, third report of the committee of the, 224

Philosophical and critical comparison of fourteen of the antient and modern languages of Europe, 465. The properties by which language may become a perfect instrument for the adequate expression of ideas and sensations are resolved into copiousness energy, perspicuity and harmony, 467.

The difference shewn between the refinement of the Greek language by the philosophers and critics, on one hand, and by the poets, orators, and historians on theother, 468. Ancient languages more rich than the modern in harmony of sound, but their phraseology comparatively barren in beauty and diversity of combination, 469. Character of the French language depicted, 469. Poetry the best criterion of the energy of a language, 470

Philosophical transactions of the London Royal Society, vide Transactions.

Philosophical essays on the study of the human mind, by Prevost, vide Prevost.

Pinkerton's recollections of Paris, 286. The author overwhelmed with delight on a visit to the porcelain manufacture at Sevres, 188. The chastity of the French matrons, 189. The employment of literary men to discharge the duties of many of the first offices under government recommended, 189. French booksellers stigmatized as open rogues, 190. Anecdote of a tree planted in the gardens of the Luxembourg palace, by the hand of Mary de Medicis, 190. Buonaparte at Jaffa, 191. The mineralogy of the neighbourhood of Paris interesting, ibid. State of medicine in France, 292. Commercial treaty with France, ibid. Anecdotes, 193 et seq. Ignorance of country surgeons in France, 194

Plan for the augmentation of the regular army. 103

Polish and German dictionary, 543

Politics, Bates's christian, vide Bates.

POLITICS.

Answer to war in disguise, 106

Andrews on the war and politics between France and Great Britain, 329

Bowles's inquiry into the best means of national safety, 104

Bichenof's destiny of the German empire, 106

Defence of the volunteer system, 103

Dialogue between Buonaparte and Talleyrand, 218

Hunter's reasons for not making peace with Buonaparte, 439

Le Mesurier's two letters on the Commissariat plan for the augmentation of the regular army, 103

La paix en Apparence, 106

Money's Letter to Windham on the defence of the country, 438

Sheridan's comparison of Mr. Pitt's and Mr. Fox's bills for the government of British India, 105

Remarks on the Oude question, 329

Rose's examination into the increase of the revenue, 212

Substances of the debates for abolishing the slave trade. 404

Portable mathematical tables, Whiting's, 334

Potter, Jackson, remarkable case of, 109

Practical navigation, Nicholson's treatise on, 108

Present relations of the war and politics between England and France, 329

Prevost's philosophical essays of the human mind, 493. Results of Condillac and Destutt de Tracy concerning the idea of extension, ib. Motives of the will divided into rational and irrational, 494. Criterion of conditional truth, the identity between principle, and the consequences, 495. Certainty and probability, ib. Axioms general propositions of immediate certainty, 496

Principle and origin of sovereign power, essay on the, vide Essay.

Progress of glory in the life of Lord Nelson, 99

Prospectus of a national institution in America, 514

Pulmonary consumptions treated with uva ursi, Bourne's cases of, 410

RAINSFORD's account of the empire of Hayti, vide Hayti.

Reasons for not making peace with Buonaparte, 439

Recollections of Paris, vide Pinkerton.

Reflections of Frederic the Great, vide Frederic.

Regular army, plan for the augmentation of the, 103

Relations between England and Spain, Gentz on the, 528

Remarks on Shakespeare's Plays, Seymour's critical, vide Seymour.

Remarks on the Oude question, 329

Remarks on the husbandry and internal commerce of Bengal, 86

Remittent fever among the troops, account of the, 332

Remonstrance to the Rev. R. Warder on his fast sermon. 524

Researches on many Celtic and Roman monuments, by Baraillon, vide Baraillon.

Restoration of the Jews, 211

Review of the French theatres, 538

Revenue, examination into the increase of the, 212

Review of the conduct of the Prince of Wales, by Jeffery, 78
Robinson's juvenile poems, 440
Rivalry of France and England, 539
Rochester's Sermon, Bishop of, 210
Rose's examination into the increase of the revenue.

SAUNTERER, Clarke's, 333
Science of legislation, Filangieri's, vide Legislation.
Scotland, birds of, vide Grahame.
Scott's Ballads, vide Ballads.
Second Report of the British and Foreign bible Society, 448
Select exercises, by Whiting, 334
Sequel to moral education, 437
Seymour's critical remarks on Shakespeare's plays, 376. The melody of Shakespeare, 377. Squeamishness of the editors of Shakespeare who are afraid to alter the text where it is disfigured by gross and obvious anomalies in grammar, misplaced and ridiculous, 379. Balaam's sword, 384. Caliban the most original invention of Shakespeare, 381. Menander, 381
Shakespeare's plays, Seymour's critical remarks on, vide Seymour.
Sheridan's comparison of Mr. Pitt's and Mr. Fox's bills for the government of British India, 105
Shoberl's demonstration of the existence of a God, 210
Siberia, the exiles of, 539
Sicily and Italy, Lesser's travels in, vide Travels.
SINGLE SERMONS.
Bulmer's sermon, 324
Mpore's sermon, 209
Rochester's sermon, 210
Thompson's sermon, 325
Zouch's sermon, 325
Simon's sequel to moral education, 437
Slave trade, debates on the abolishing of the, 440
Society, second report of the British and foreign, 448
Sovereign power, essay on, vide Essay.
Spain, England and France, Froissart's chronicles of, vide Froissart.
State of the negotiation, 430
State of France in the 5th century, 537
Stone's treatise on the diseases of the stomach, 16. Detection of an error of Dr. Fordyce, who has stated in his treatise on digestion that the back of the duodenum being without the peritoneal coat, an opportunity is given for greater distention than can take place in the lower intestines; whereas the firm attachment of the duodenum to the subjacent vertebra has the opposite effect, and obviates the inconvenience which would ensue from the distortion of the ductus communis choledocus, were such distention to take place, 17. Experiments on the coagulation of milk, ibid. A receipt which has been found to rally the powers of digestion in old age, and in that fastidious state which frequently occurs after long fits of the gout, 18
Stranger in Ireland, vide Carr.
Stratford upon Avon, history and antiquities of, 223
Strictures on Cobbett's observations, 314
Study of the human mind, Prevost's philosophical essays on the, vide Prevost.
Sub-urban clergyman's letter to a country clergyman on his address to Lord Teignmouth, 205
Substances of the debates for abolishing the slave trade, 440
Sultana, 24
Supplementary pages to the life of Cowper, vide Hayley.
Surgical observations by Abernethy, vide Abernethy.
Sutton's account of the remittent fever among the troops, 332
Symmons's life of Milton, 260. Inquiry into the reputation of Milton, 264. Milton a poet at ten years of age. His translation of the 136th psalm at fifteen, 265. Passage from Milton's 'reasons of church government.' Damon, 269. The Salmasian controversy, 273. External state of religion in America, 275. A curious paper on the subject of Cromwell's interment, and the substitution of Charles's corpse in the protectoral coffin, 275. Unkindness of Milton's daughters, 276
Swiss exile, 330
System, defence of the volunteer, 103

TASSO's Gerusalemme liberata. Zotti's edition of, 109
Teignmouth, country clergyman's address to Lord, 205
Temple of truth, vide Truth.
Third report of the committee of the patriotic fund, 224
Thornton's sporting tour through France, 90. Author's introduction to Buonaparte, 91. A ruse de guerre in a packet boat, 92 Irish joke, 93. Account of an entertainment at Rouen, ib. The author's sporting apparatus, 94. Anecdote, 96. Opinion of beauty, 96. Laughable accident, the Horn, 97

Thornton's transactions with Robert Burton, Esq. 335
Thompson's Sermon, 325
Toric-Whiggo-Machia, 45. Personal satire vindicated, 46. Question, 47. Description of Boodles, 48
Tour through France, Thornton's sporting, vide Thornton.
Transactions with Robert Burton Esq. Colonel Thornton's, 335
Transactions of the London Royal Society, 382. The Bakerian lecture on the force of percussion, 383. Bube on imaginary quantities, 385. The application of a method of differences to the species of sines whose sums are obtained by Mr. Landen by the help of impossible quantities, 390. On the quantity and velocity of the solar motion, 391. The Croonian lecture on the arrangement and mechanical action of the muscles of fishes, 393. Chemical experiments on guaiacum, 94. On the direction of the radicle and germen during the vegetation of seeds, 395. A third series of experiments on an artificial substance, which possesses the principal characteristic properties of tannin, with some remarks on coal, 399. An account of a small lobe of the human prostate gland, which has not before been taken notice of by anatomists, 399
Translation from the Greek anthology, vide Anthology.
Translation of the first book of the Iliad, 359
Travels in Italy and Sicily by Creuze de Lesser, 449. Specimen of the author's nationality, 450. Bridge of Lodi, 451. Criticism of English manners, taste and beauty, 455. The dominions of the pope, 454. Palermo; anecdote of the King of Naples, 456. Arthur Young, 457. The bay of Naples, ib. Of the Farnese Bull and Hercules, 458. Herculaneum, 459. Chateau of Portici, 459. Pompeii, 460. Cathedral of St. Peter, at Rome, 460. Library of the Vatican, 460. Statuaries, ib. Of Rome, 462. State of Italian literature, 462. Thermometer of female virtue, 469. Conversaziones, 463. Cicisbeos, ib. Anecdote illustrative of the vindictive temper of the Italians, 463. Imputation of Rome, 464
Traveller, Belgian, vide Belgian.
Travels through the most important parts of the Danish provinces, 543
Traveller in retirement, vide Memoirs.
Travels of Celina, 256
Treatise on manure, 108
Treatise on practical navigation, 543
Treatise on the diseases of the stomach, vide Stone.
Truth, temple of, 337. Rule of judgment, 348

VACCINIA, 98
Vaccine Contest, Blair's, 443
Vaccine inoculation, Birch's objections to, 331
Villey, death of Colonel, 448
Vega, life of, vide Holland.
Volney, examinations of the systems of Dupuis, &c. 544
Voltaire, Pallissot's genius of 490
Voltaire, Chenier's Epistle to, 535
Volunteer system, defence of the 103
Voyages de Celina, 532
Voyage to Cochin China, vide Barrow.

UVA ursi, recommended in pulmonary consumptions, 410

WALES, admonitory Letter to the prince of, 107
Wales, Jeffery's review of the conduct of the prince of 75
Wales, Aristides' answer to a letter to the prince of, 313
Walk through Leeds, 223
Warner's prayer book, 438
Warton, Biographical memoirs of, vide Memoirs.
War and politics between England and Spain, present relations of, 329
War in disguise, answer to, 106
We fly by night, 211
Wehbi's Selections, 544
Werneria 330
Whiting's exercises, 334
Whiting's portable mathematical tables, 334
Widel's inland travels through the most important parts of the Danish provinces, 543
Wild Irish girl 327
Williams's translation of the first book of the Iliad, 359
Windham on the defence of the country, Money's letter to, 438
Wool's Biographical memoirs of Dr. Warton, vide Memoirs

YOUNG on cancer, 101

ZOTTI'S collection of Metastasio's operas, 112
Zotti's edition of Tasso's Gerusalemme liberata, 109
Zouch' sermon, 328